

**Date:** 2007

**Author:** John E. Fetzer

**Category:** Books about John

# America's

*agony*

**John E. Fetzer**



# America's Agony

John E. Fetzer

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John Earl Fetzer

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ISBN: 978-0-615-18750-1

Printed in United States of America

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# Prelude to *America's Agony*

**John E. Fetzer** lived *America's Agony*. His personal belief and his life's dedication to fulfill a deep spiritual commitment to God and his fellow man is embodied in this essay.

I met John E. Fetzer in 1980, and through the years had the privilege to spend many wonderful hours with him. While I was his lawyer, John was my mentor and role model; we were friends and family. From the first moment with John in personal conversation, it was apparent to me that John did not live a separated life from the eternal. He did not live in the physical and then on occasion pray. His life was a complete integration of his physical existence with the spiritual world. John would always be present with the Angels, St. Michael the Archangel, the Hierarchy, the Saints, Jesus, the Holy Spirit and the Creator. He would say, "If you are having a problem with someone, ask your Guardian Angel to talk to the other person's Guardian Angel to open the door to a resolution of the issues." To John this was not just conversation. Your Guardian Angel is with you at all times, and this is a reality. It was also a reality to John that what is set forth in *America's Agony* is not just so much conversation but indeed truth—truth about the past, present, future and destiny of mankind. As John lived *America's Agony* he lived the John E. Fetzer Institute. John's mission was to help mankind recognize, love and embrace our oneness with each other and the Creator. In *America's Agony*, as well as in the John E. Fetzer Institute, love is the guiding light for attaining all of these goals. John saw the future of mankind inextricably dependent upon man's willingness to be guided by love, and he recognized the Divine as love's true source.

John felt his life on this planet was for service. As he said, "This life is for service and the next is to rest." At the age of 79, when others rested on their laurels, John began the most significant phase of his life. From 1980, John's work went from a few files in his office at the broadcast station to its present physical and spiritual position in the charitable world. John created the Fetzer Institute to complement and assist our great country—and indeed all of mankind—on the path of love, unity and harmony with our Creator, and this is his legacy to those who now follow. There is no question in my mind that John E. Fetzer believed an angel visited General George Washington at Valley Forge in the Winter of 1777, and that George Washington's vision and message must be carefully and seriously considered.

In the final analysis, John E. Fetzer's life can be described as a journey in fulfilling what

he believed to be his sacred commitment to the Almighty, to establish an Institute that would bring the human race closer to God by acknowledging the innermost essence of man to love, forgive, and honor his existence on this planet, and to some day unite with the higher in total harmony. John began his journey by designing and building his own radio station as a college student, and then transformed that into a broadcasting empire. John also had a deep love for the ability of man to express himself in the game of baseball, not simply as a competitive sport, but as a complement to our conduct. John Fetzer owned the Detroit Tigers but, as he would say, he was the guardian of a team, not the owner. He believed that the Tigers embodied what people can do in a competitive way, without violence, and with love.

John's life was a spiritual journey, totally interconnected with the creative Source, the Archangels, and the Hierarchy, and he felt guided both personally and professionally. He was a man born of this age to bring a message. That message, through this Institute, is to evolve man to a higher path through the Almighty. *America's Agony* is but one source—but a deep source—that is as relevant today as the day it was written, and will be an inspiration for generations to come.

“Son of the Republic, look and learn.”

Michael C. Gergely

Personal Attorney to John E. Fetzer

Trustee, Secretary and Counsel to the John E. Fetzer Memorial Trust

# The Third Great Peril

## *America's Agony* by John Fetzer

### Comments by Jacob Needleman

**Many years ago** I asked a wise, elderly woman, a European who happened to be a spiritual teacher of great power, in what way she thought spiritual influences could be introduced in the modern world, especially here in America. She had lived in America herself for an extended period and frequently visited New York to work with some men and women who sought her spiritual guidance. We were discussing the fact that despite the renewed interest in religion today, the world is faced with increasing levels of violence, greed, neurosis and aimlessness. When I asked her opinion of America, she became quiet for a long moment. Knowing her to have a very sharp, critical eye and knowing that she was not one to mince words, I steeled myself as she began to speak. But what she said was surprisingly warm and, as I now see, absolutely true to what we are in our bones: "I won't try to make sweeping judgments about America," she said. "In any society some things are more developed and other things are less developed. The impression of America that always stays with me is one of good will. And this good will is something that is very close to a real inner wish to serve the highest. Of course, it usually gets swallowed by the materialist impulses within ourselves, but it is something close to the inner wish."

I can think of no better words than these to introduce my views about John Fetzer's deeply touching essay. In an era when more and more of the wealthy and powerful in our country are being exposed as self-serving and starkly unethical, an era when the very meaning of American values is under grievous assault from within and without, it has been a breath of pure, fresh air to encounter the person of John Fetzer. Although I never actually met this man, I have come to feel great respect and affection for him.

John Fetzer represents an essential aspect of the endangered American soul, a quintessentially pragmatic man fully engaged in the rough-and-tumble affairs of the world, and with great success in the life of commerce, who at the same time carves out his own access to genuine mystical spirituality and love for his fellow man. This he does without, so to say, asking

ecclesiastical, institutional or academic “permission.” He simply goes ahead searching, seeking—and manifesting this spiritual intention in a way that has the essential and eternally new taste of truth.

In this, his work calls to mind the story of a certain hermit, an untrained holy man living alone on a deserted island. The story goes that the archbishop of the region has heard so much about this remarkable man that he decides to see for himself what kind of person he is. He rows his boat several miles out to the island and for a while simply observes the hermit saying his prayers and performing his Christian rituals. The archbishop is impressed, but he notices several things wrong about the way the hermit is praying. “It is very good what you are doing,” says the archbishop, “but, you know, you are saying these prayers in the wrong order and sometimes with the wrong words. I appreciate your heart, but let me correct you.” And the archbishop goes on to teach him the right forms of prayer. “Thank you, your reverence,” says the humble hermit, after he listens to all the corrections.

“And now,” says the archbishop, standing tall and making the sign of the cross, “peace be with you.”

The archbishop steps into his boat and begins to row back to the mainland. Halfway there, he hears somebody calling his name! How is that possible? He is all alone in his boat in the middle of the ocean! Deeply puzzled, he looks around and is dumbfounded to see the hermit running toward him over the surface of the water. “Excuse me, your reverence,” shouts the hermit. “But I didn’t remember the last words you said to correct me. Could you please repeat them so that I can pray to Our Lord in the right way?”

I think of John Fetzer in this way as a man who sought for truth without conforming to any pre-established patterns, while manifesting in his heart a very precious element of the will to love that is the alpha and omega of all genuine spiritual work.



Written in 1969, John Fetzer’s *America’s Agony* carries a powerful prophetic message to the nation and the modern world—prophetic not so much in the familiar and somewhat debased sense of that word as a prediction of future worldly events, but in its primordial meaning as a vision of mankind’s spiritual possibilities and obligations. Deep prophecy is about destiny, which is not the same thing as the future. Destiny has to do with purpose and meaning—in relation to great universal purposes and designs. For the genuine prophet, what we call the future is no more

nor less than the result of our willingness or refusal to embrace our destiny.

Much has changed since 1969, and although we are now living in a future that no one could have then predicted, the question of America's destiny remains essentially the same as John Fetzer saw it. In fact, the question is more acute than ever, demanding of us an act of commitment as clear in its way as what was demanded of America's Founders when they risked their lives, their fortunes and their sacred honor.

It is the nature of that present-day obligatory commitment that these comments are meant to examine. As we shall see, what is being demanded of America and Americans—and, by extension, of our whole Americanized modern world—is first and foremost an action in the mind. The noblest of the Founding Fathers risked their lives for what they understood to be the meaning and the purpose of America. But our situation in the present moment, in this very present moment, demands of us not so much an act of physical courage, although that may come at any moment, but an act of the mind and heart working together. Before anything else, there is something we must now work to *understand* about the spiritual search and its place in the life of America. This imperative necessity, this demand for a new work of the mind, is what we may take to be the meaning for us of the myth of the three great perils by which John Fetzer frames his essay.

Sometimes referred to simply as “George Washington’s vision,” the story of the three perils of the Republic appeared in the *National Tribune* in 1880<sup>1</sup> and was said to have been told by a certain Anthony Sherman, a soldier who supposedly had served under Washington in the Continental Army:

The scene is Valley Forge during the winter of 1777–78, the darkest days of the Revolutionary War. Washington’s army is reeling from the defeats at Brandywine Creek and Germantown. The troops are cold, starving, many on the brink of desertion. Dispirited as well by the neglect and even censure of Congress, Washington—so the story tells us—often went in secret into the forest to pray for help. One cold afternoon, after many hours alone in his tent, he emerges, his face a shade paler than usual. Returning to his tent at nightfall, he summons an officer to whom he then relates that on that day he has had an astonishing experience. “I do not know whether it is owing to the anxiety of my mind, or what,” he says, “but this afternoon as I

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<sup>1</sup> *Washington’s Vision* was first printed in 1861, then again in 1864. The story was reprinted by the *National Tribune* in 1880.

was sitting at this table, something seemed to disturb me.”

Washington then relates that he has been visited by a strange and beautiful feminine presence who spoke in powerful symbolic detail—during which the noises of conflict and the cries of the American people could be heard—of three great perils by which the Republic would be tested now and in the future. Each will gravely threaten the Union. But through the aid of Divine Providence, the Republic will stand.

The first of these perils may be identified as the Revolution itself and, by interpretation, the tale has the angel reassuring Washington that the new nation will safely be born. Speaking of the second peril, the angel turns her face southward and, “As I continued looking,” says Washington, “I saw a bright angel on whose brow rested a crown of light on which was traced the word ‘Union,’ bearing the American flag which he placed between the divided nation, and said, ‘Remember, ye are brethren.’” Instantly the inhabitants cast clown their weapons... This is the second peril—to be identified as the Civil War.

But it is the third peril that concerns John Fetzer and to which we must now give our attention.

“Then my eyes beheld a fearful scene: From each of these countries (Europe, Asia and Africa) arose thick, black clouds that were soon joined into one. And throughout this mass there gleamed a dark red light by which I saw hordes of armed men moving with the cloud, marched by land and sailed by sea to America, which country was enveloped in the volume of the cloud. And I dimly saw these vast armies devastate the whole country... As my ears listened to the thundering of the cannon, clashing of swords and the shouts and cries of millions in mortal combat, I again heard the mysterious voice saying, ‘Son of the Republic, look and learn.’”

“Three great perils will come to the Republic,” concludes the angel. “The most fearful is the third passing, (in) which the whole world united shall not prevail against her. Let every child of the Republic learn to live for his God, his land and Union.”

“With these words,” says Washington, “the vision vanished and I started from my seat and I felt that I had seen a vision wherein had been shown me the birth, progress and destiny of the United States.”



Standing this side of September 11th and the world-changing events that continue to issue from it, John Fetzer’s reading of the story of Washington’s vision is even more apt today than it was decades ago, and remarkably prophetic in both senses of the word. “The first two perils of our

nation seem to have been completed,” Fetzer writes. “The third is beginning at the present time.” Reminding us that the angelic messenger of the myth “assured” Washington of the ultimate survival of the Republic, Fetzer also pointedly emphasizes that what we are dealing with is not a gross prediction of the future, but an announcement of the destiny of America, with all that implies of a demand and a freely chosen spiritual and moral commitment. “History is... replete with prophecies that have gone astray. The destiny of our nation depends upon the fiber of our people... (We) could go to oblivion as did the Roman Empire.”

Here begins the main argument of *America's Agony*. “What is the temper of our age,” Fetzer asks, “which has brought us to the brink of so adverse a destiny?” Broadly speaking, Fetzer’s answer is that in the sweep of America’s awesome scientific and material progress we have forgotten the meaning of America, and with it the meaning of human life itself. And what is that meaning? In my own view, the life and work of John Fetzer shows us that the very meaning and purpose of America is ultimately to offer all mankind a protected place on earth in which to search for the transcendent meaning of one’s own human life individually and in freely chosen community. We could speak of this “definition” of America as its spiritual meaning—understanding that term, “spiritual,” to refer to the personal search for an inner relationship to God, or whatever name one gives to the highest reality within oneself and the whole of the universal world (the Founders often spoke of this as “The Supreme Being” or “Divine Providence”).

In this sense, spirituality, defined in part as the communal search for the transcendent source of truth and love within oneself, defines as well the inner heart of all genuine religion, an absolutely fundamental aspect that is anterior to and distinguishable from the institutionalized forms and denominations of all sectarian religion as such. Strictly speaking, therefore, America is an intrinsically spiritual nation, as distinct from being a nation defined by a specific religion. For America, “freedom of religion” means, in perhaps its most deeply American sense, the freedom to find one’s own authentic relation to what may be called God, even if the result of that search is an honestly chosen atheism, or even if one chooses not to undertake such a search at all. Although this is not the place to discuss this issue further, it may be that the failure to perceive this precise distinction between spirituality and religion lies at the root of many of today’s agonizingly intractable judicial and societal conflicts involving the separation of church and state.

The meaning of America thus lies in the freedom it offers for the growth of the spirit. And for John Fetzer, the agony of America lies in the elements in our country that now threaten to clip the wings of that freedom: a growing culture of materialism and self-indulgence that is weakening the capacity of the mind to search for transcendent Truth.

In inviting us, in his own words of course, to consider the question of America's destiny, John Fetzer has wisely chosen to focus his essay on the twofold theme of America's scientific and technological prowess on the one hand and the moral and spiritual hunger of the younger generation on the other hand. Included in the former aspect, that is, the cultural revolution created by the ever-accelerating advance of scientific technology, Fetzer ultimately emphasizes both the positive, hopeful dimensions of the exponential increase of scientific knowledge as well as its negative dimensions—the roaring amplification of the human weaknesses of selfishness, materialism and egoism.

As for Fetzer's emphasis on the spiritual and ethical needs and frustration of the younger generation, it is here that he begins more fully to delineate the nature of the crisis facing America and the world. Throughout the world, he writes, a "swelling tide" of young people are rejecting the authority of the ruling generation and calling for world peace, justice, an end to poverty and an end to the deadly momentum of environmental destruction. And, of course, in America, it was the civil rights movement that energized and epitomized the idealism of the new generation. In addition, Fetzer writes, students are rebelling against scientific culture, technocracy, depersonalization, the stifling of creativity in the universities....

All this was written in 1969. But where are we now? What would John Fetzer say now? Although great strides have been made in the realm of civil rights, the problem of racism and discrimination remains with us—vividly obvious as in the tragedy of Hurricane Katrina—but otherwise insidiously under the surface in our culture, so much so that it seems to be something fundamentally incurable solely by any kind of political or legislative means; so much so that it seems to be something deeply lodged in our hearts and minds. That is to say, it is a problem of our being—which means a distinctly *spiritual* problem.

As for the environmental crisis, John Fetzer would no doubt have been encouraged by the growing worldwide awareness of this crisis, but even more deeply troubled by how close we may be coming to the point of no return for the human species on this endangered earth—as though no amount of geophysical or biological evidence can penetrate the screen of our collective and

individual ego, behind which it could act upon the springs of action within our modern hearts and minds. Again: a question of our inner world.

The pollution of our food, our soil, our air, our water, the very clothes we wear, the medicines we have trusted in—he would surely have been stunned by how—in an overall, general sense—how immobilized we are, even though numerous small gestures of amelioration are constantly being made. What would John Fetzer say to this? Surely, he would not see this either as solely a matter of legislation, conferences, politics. Surely, he would see this also, and perhaps most fundamentally, as a question of the forces in ourselves that capture us and rule us from within—a *psychospiritual* problem.

And in the sphere of science and technology, he might be deeply struck by how throughout the world the rapidly advancing technology of the computer, far from being resisted by the younger generation, is now often being put to dazzlingly creative uses and actually offering itself as a source of hope both to youth and to the vast scientific community. But what would he say to the effect that the sweep of contemporary electronic technology is having on the capacity of young people to relate to each other in person, ethically, humanly? What would he say to the influence of the Internet and television on the capacity to think for oneself and, above all, on our capacity to live fully present in our human body where all the energies of love and will wait to be developed through conscious self-awareness? To what extent, he might wonder, is the price of this advancing technology of “communication” the loss of the meaning of truly human exchange and relationship? And to what extent has it brought the erosion, to the point of vanishing, of the ancient, timeless ideal of wisdom—wisdom that is far, far higher, and more uniquely human than information, “facts” and theory. Would he not affirm that without wisdom almost everything that passes for knowledge in this “advancing” world will eventually only serve the ego, which means the forces of human division, decay and destruction? And of all things in the world, wisdom is a quality of spiritual development, and nothing else—a state of consciousness that alone is able to bring human order to all facts, theories and discoveries not only in science, but in society itself and in the encounters of nations and peoples. Here too, surely, the agony of America is a spiritual agony, a problem first and foremost of our inner being.

And thus we are brought to the most outstanding difference between then and now—marked by the earthquake of September 11. Were John Fetzer with us today, how would he see

the threat of terrorism and what has been called “the clash of civilizations,” when so much of the world, especially among the younger generation, says it hates America? When the very scientific prowess fostered by America is now, as it were, in the process of being “weaponized” by its enemies throughout the world? In any case can we, trying to see things from his perspective, propose that the unanswered moral and spiritual crisis he delineated in 1969 has in fact evoked its inevitable consequences, one of which is the very real present possibility of the destruction not only of America, but of our civilization itself. Is this the full, uncannily prophetic meaning of the third great peril—brought to America by “the whole world united”?

We know that until very recently, America was the hope of the world. Could it be that under the surface of the terrifying geopolitical crisis of the present moment, the world itself is now waiting and hoping for America to rediscover the inner meaning of the values upon which it was founded?—the inner, spiritual meaning of words like freedom, democracy, human rights—words which when taken only in their purely external, political, conventional meaning cannot possibly meet the immense challenge facing us?



What stands out in John Fetzer’s vision is his impulse to sacralize, to make sacred, the very forces that threaten the destiny of America: rampantly advancing technology, the power of mass media, the forces of capitalism impacting all inner and outer aspects of human life. Even with all the cultural differences between now and 1969, the central problem and peril remains the same—the disappearing inner life of the American nation and the consequent dilution and distortion of the values by which the Republic was founded. Were John Fetzer writing today, he would probably warn us that the present threat to America that is represented by terrorism in all its widening aspects can never be met solely by military means and international sanctions, important though these elements are. Nor by the coalition of nations, necessary as this certainly is. In his way, echoing the prophet Isaiah, he would probably remind us that the destiny of an inwardly defined people cannot depend solely on externally defined forces<sup>2</sup>. He would call us first and foremost to rediscover the spiritual meaning of what we often unthinkingly refer to as the “values” of America. And he would point us toward an entirely new (and yet also historical) convergence of the conventional, external definitions of American identity and the timeless

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<sup>2</sup> Isaiah 31

metaphysical vision of what it means not only to be human, but to think deeply and work diligently to *become* human. Just as *America's Agony* seeks to outline a possible convergence of two elements that in his time (and in our time as well) seemed utterly opposed to each other—namely, scientific and material progress on the one hand, and the perennial spiritual vision of the universe and the human mind on the other—it is my guess that he would now call for a new convergence of the patriotic ideals of freedom, democracy and independence on the one hand and the inner goals of conscious spiritual work on the other.

I am saying that we now face a huge and fateful disconnect, and often opposition, between the meaning of America's societal, political and economic ideals and the ethical, spiritual and metaphysical ideals that have guided the life of mankind through all the ages of human history. There has been, and there still is, a great political and existential depression in America—and this widespread depression, in my view, is rooted in our unthinking equation of American values with purely external and ultimately materialist values.

But as John Fetzer saw, the rising generation will not stand for this. There is a brief, but deeply important period of time when youth blazes forth its inherent idealism—with regard to the life of the earth, the wrenching genocides of the world, the injustice, the oppression of races and peoples, the poverty, the rivers of innocent blood and the destruction of culture, the exploitation of the weak, the lies and hypocrisies of the strong, the illusions, the fear, the cosmic golem of nuclear war—and the rising generation demands an answer: How much of this comes from America? How much of this is tolerated or even caused by America?

But the idealism of youth can be a fast-fading flower if it is not down deep supported by the very culture against which it is rebelling. A paradox? Yes, but a life-giving paradox that the nation called America is obliged to incarnate. The freedom of America still allows the forming of associations for renewing the life of the country and even for the purpose of redirecting the life of the country. But the idealism of youth needs the help of the ripe understanding of the older generation. And, as a step toward that, Fetzer calls the whole of our culture to see science in a new way. Using the language he knew best, he was among the first to see modern science as converging on the ancient truths of the universal order that were handed down over the millennia, truths that have been covered over by the unwarranted extrapolations of the honorable methods of science into the dishonorable and shallow quasi-religion of scientism.

“The basic problem of our time,” Fetzer writes, “is the search for personal fulfillment in

the light of our scientific advancement.” And he goes on, prophetically speculating about the structure of the universe itself. At the source of everything, he writes, there is something like an immensely powerful central sun, a fundamental reality which he speaks of as a great electromagnetic field flashing “in perpetual motion and brilliancy, as though a thousand million suns were being woven into it, to produce its transcendent luster.” Fetzer’s language may be rooted in his personal familiarity with electrical theory and popular astrophysics, but the meaning he imports into this language faithfully echoes mankind’s ancient and perennial vision of the Selfhood that lies at the heart of all that is. It is, he writes, “*the Center of the universes, the Cause of all Creation, Energy Intelligence, the Universal Mind, the Supreme Principle, the Primal Cause, the Cosmic Field, the Divine Spirit, Infinite Intelligence, God the Father!*” In such pronouncements we see Fetzer attempting not to use science to fashion a materialistic interpretation of spiritual ideas, but on the contrary to forge a spiritual redefinition of the conventionally materialistic world view of scientific cosmology. There is a distinctly American cast in this attempt—we see it often in the free-wheeling speculations of many late nineteenth and early twentieth century American “free-lance” mystics, such as R.M. Bucke, Ernest Holmes, and indeed in many aspects of the Transcendentalist movement, even including the writings of the great Ralph Waldo Emerson.

It is true that in the years that have passed since John Fetzer wrote this essay, very much has come to be known about the ancient esoteric traditions of the world religions, in the light of which his call for a blending of science and mysticism could be given much more solid moorings conceptually and in terms of what has come to be known of the spiritual, meditative practices of these traditions. But, like the hermit running upon the waters, Fetzer’s American free-lance mysticism brings with it a depth of self-confident spiritual feeling that is sometimes lacking in more erudite expositions of “esoteric” ideas. In this quintessentially American mysticism, the spirit of youthful metaphysical idealism shines forth, just as in its birth as a nation, and in its possible continuing rebirth, America has, in a sense, represented the soul of youth.

But America at its best is far more than youthful idealism, be it spiritual, scientific or political. The mature American, the full symbol of America as a spiritually defined nation, stands forth in the figure of an Abraham Lincoln or a Benjamin Franklin, in which spiritual search or ethical yearning is joined to ripe common sense, unafraid skepticism, confident pragmatism and, above all, the profoundly authentic humility that comes from an awakening awareness of the

limitations of human strength in the face of the depth of moral obligation that God, or the universe, or the Higher Powers have placed upon man.

These two aspects of the American soul blended into one phrase could be called *mystical pragmatism*. Is it not possible to see John Fetzer's essay alongside his chosen life-mission in these terms? Like many of the speculative mystics of the American culture, he has brought forth both a mystical vision of the cosmos and a vision of the human mind as an embodiment of that cosmos. Just as there is a central sun of infinitely powerful goodness and energy at the heart of the universal world, so in each human being, under the surface of what we call our conscious mind, there lies an unknown and untapped subconscious power waiting to be called forth and enter into our practical, everyday lives. It is here, and nowhere but here, that the hope lies for individual men and women, for America and for the earth itself.

*Thus the subconscious mind of man is in complete attunement with and has every attribute of the Universal Mind at all times.* Every member of the human family without exception is the recipient of this omnipresent flow of electronic Infinite Goodness... It is impersonal, undisturbed and fearless. It knows all, sees all, and is the sum total of all past, present and future knowledge because of its resonance with... the Universal Mind.

At the very least, John Fetzer is here envisioning elements of an entirely new (and yet inconceivably ancient) concept of spirituality which contemporary culture is desperately in need of. What Fetzer speaks of is the imperative necessity of our forging a relationship between the two minds that together constitute the two fundamental elements of human nature: (1) the "conscious" mind, which we experience as our personality and through which we attempt to act in the world and (2) the subconscious mind, in which the Self-essence of all reality calls us to allow its entry and influence into our mental, physical and emotional lives.



Fetzer now speaks of the practice of meditation as the means of experiencing and then stabilizing the true relationship between these two minds of man. It takes nothing away from his fundamental prophetic insight in this regard to say that he is here setting foot only on the outer shore of a vast unknown continent of psychospiritual practice, the exploration and mastery of which requires great sources of guidance and the cumulative practical wisdom of thousands of years. There is no doubt that John Fetzer would have joyfully welcomed the powerful sources of both scientific research and practical spiritual wisdom that have begun to enter into our culture since 1969. The neuroscientific exploration of meditative states of his time has been refined and

amplified in thousands of ways, and the study of consciousness is now one of our culture's most dynamic areas of scientific study and theorization. At the same time, the shelves of bookstores now groan with long-hidden sacred texts and countless contemporary accounts, both popular and specialized, dealing with the inner spiritual practices of the great religions of the world. Ancient teachings about what Fetzer spoke of as the Universal Mind within us are now pouring out from representatives and expositors of Buddhist, Hindu, Judaic, Christian and Islamic esoteric teachings.

Yet, for all that, the real question still remains: What is the practice by which the authentic relationship between the two minds of man can be established within ourselves? And not only within ourselves, but within our culture—which means within a distinct number of men and women in our culture. Everything John Fetzer has written cries out to be interpreted in the largest terms possible—namely that the work of *creating people*, new kinds of human beings, is demanded not for our individual selves alone, but for the very life of humanity and the earth itself.

Yes, the real question remains. We can speculate about the higher Self—what Fetzer calls our universal subconscious mind. And in properly conducted meditative practice we can come to moments of actually experiencing something of the power of this deeper mind. We can, in silent, deeply meditative conditions, actually “taste” what it means for our personality mind to joyfully submit to the incomparably beneficent intelligence and love of the deeper mind. But the question remains: Once we open our eyes, once we move from our meditation cushion and enter into the world of everyday forces, the world in which we must live out our lives and carry out our sacred obligation to manifest a fully human heart and mind—once we enter every day into the world that hungers and yearns for Being as it roils seemingly inevitably toward the cliff-edge of degeneration and destruction—what happens to us then? In the meditative state that John Fetzer calls us to explore, we become closer to what human beings are meant to be. In the practice of meditation or contemplative prayer, the inner being begins to open toward an energy and capacity that we deeply yearn for and that brings us closer to the power to see, love and serve the good. But what in fact is our condition in the situations of everyday life—in our jobs, with our families, in the day-to-day dreams, frustrations and anxieties that come to us all? Our everyday lives show us how far we are from what we are called to be and what we may actually experience in the quieter, sacred moments of spiritual practice. We see that as soon as we move

we are taken by a more ordinary condition of ourselves (what John Fetzer speaks of as our surface, “conscious” mind).

The question therefore remains: Even with powerful meditative practices undertaken every morning of every day—what is it, precisely, that draws us away from what we wish to be?

John Fetzer, with his uniquely American mystical/pragmatic sensibility, calls us to rediscover what the ancient spiritual traditions have always known—that there is a mystical reality within ourselves, an unfathomable freedom, the possibility of which our science and our conventional religions are only just beginning to acknowledge.

But the answer that the prophetic vision of a John Fetzer calls us to is this: To know about this inner world, this higher mind within us, and to touch it only in the privileged conditions of meditation is not enough. Surely, the next step of the spiritual search in our culture is the capacity to search for this condition concretely in the midst of life. What do we now understand about this search in the very midst of life? What difficulties are specific to our present culture? How can we help each other understand our next step?

I believe this is a new work of the mind that is called for. It is neither the mind of ego nor the mind of the Self, but what we might call our *third mind*. John Fetzer has spoken of the two minds of man—the deep subconscious Self and the surface conscious ego or small self. Neither of these elements in ourselves represent an intentional act; each of these two are given to us—one by the universe itself and the other by our society. In between these two there must arise, by our own intention and active search, a third mind that can begin to allow the formation of the bridge that relates the Self to the self, the I to me.

I believe this is the new work we are called to, that is crucial to our world here and now, with no time to lose. This may be a very long and difficult work, and it may sooner or later call on totally unexpected sources of help waiting for us within ourselves and within our culture. But it can begin now and here with the work of men and women coming together to think about the great questions of the heart and the great problems of our common life. To relate these questions and these problems is a work that requires the utmost devotion of each of us to the task of listening to each other—that is, of consciously giving our uniquely human attention to the other, our neighbor, our companion in the common work. That John Fetzer created an institution that authentically seeks to enable such a common work is undoubtedly his greatest gift to those who have come after him.

How to further this new work of the mind—and its subsequent work of the heart and body in our world—is the question we are left with, and which we are obliged to face together in the time remaining to us in this life. And if we clearly see this work as our next step, we may then need to temper, without in the least undermining, the ebullient optimism by which John Fetzer, after sounding one more note of warning, eventually concluded his prophetic essay:

Three important cycles mark the periods of formation of the great United States of America. The third phase of this development (the Third Great Peril) “was to try men’s souls.” In fact, it may be America’s darkest hour. This vision partially foretells events which after great trials the United States must overcome, trials that caused the downfall of earlier civilizations including the Roman Empire. “Let every child of the Republic learn to live for his God, his land and Union.”

The essential question remains: What *in fact* does it mean to learn how to live according to our deepest ideals? What work with others and on ourselves is required? We need to hold this unanswered central question firmly in our hearts as we hear the triumphant notes of John Fetzer’s conclusion. Referring in general to the accelerating progress of modern technology and specifically to the widespread and unimaginable use of the energy of the sun, he writes:

In the wake of this industrial revolution, great social changes will follow. Freedom of enterprise will be universal because of the diffusion of industry. Prosperity will be universal because of the ease with which production can be developed in all parts of the world... As a result, the law of the jungle will pass, and through spiritual dynamics, the necessity for armed conflict will be eliminated. The world at peace with almost unlimited resources will solve ecological problems. Nations will unite under the banner of one world... Thus the earth will be resurrected, re-formed and raised into a higher dimension. Then all the people of the world will unite to express the truths central to all major religions.

And, finally, John Fetzer completely bares his prophetic heart by citing the words of Flora R. Matthews:

Whatever happens, do not be afraid. When the earth shakes, it is but birth pains of the New Age. When the earth bears a New Age, it comes in trembling. A New Age is being born... an age of peace, an age of serenity and beauty. The birth is painful and the birth pangs may be violent, but it is a chosen child of God, this New Age. This is to be an age of no more fear, no more turmoil, no more war... an age of love in man, for man, through man, of love of God, of love of all His creatures, and, above all, of love for his fellow man. This is the secret... man’s love for his fellow man is the measuring stick of his love of God.

In hearing such apparently unrealistic, utopian prophetic words, we are reminded also of the outwardly extravagant vision of the prophet Isaiah—which yet calls all men and women to the hard and necessary inner work leading to a new birth within:

... and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more... The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid... and a little child shall lead them.<sup>3</sup>

Sons and daughters of the Republic, look and learn!

# Chapter One<sup>4</sup>

## A Mark of Destiny

### Words of Life

It must be remembered that in the Revolutionary War the shoeless, ill-fed and poorly equipped American army met a series of reverses in 1777. As a result, General Washington retreated to Valley Forge to pass the winter of 1777. What happened in Valley Forge is astounding to many Americans. I wish to quote from a report first published by Wesley Bradshaw and copied from a reprint in the *National Tribune*, Volume 4, No. 12, December 1880.<sup>5</sup> It was originally narrated by Anthony Sherman:

The last time I ever saw Anthony Sherman was on the 4th of July, 1859, in Independence Square. He was then 99 years old and becoming very feeble. But though so old, his dimming eyes rekindled as he gazed upon Independence Hall, which he came to visit once more.

Let us go into the hall, he said. I want to tell you an incident of Washington's life—one which no one alive knows of except myself; and, if you live, you will before long see it verified.

From the opening of the Revolution, we experienced all phases of fortune, now good and now ill, one time victorious and another conquered. The darkest period we had, I think, was when Washington, after several reverses, retreated to Valley Forge where he resolved to pass the winter of 1777. Ah, I have often seen the tears coursing down our dear commander's careworn cheeks as he would be conversing with a confidential officer about the condition of his poor soldiers. You have doubtless heard the story of Washington's going to the thicket to pray. Well, it was not only true, but he used often to pray in secret for aid and comfort from God, the interposition of whose Divine Providence brought us safely through the darkest days of tribulation.

One day, I remember it well, the chilly winds whistled through the leafless trees. Though the sky was cloudless and the sun shone brightly, he remained in his quarters nearly all the afternoon alone. When he came out I noticed that his face was a shade paler than usual and there seemed to be something on his mind of more than ordinary importance. Returning just after dusk, he dispatched an orderly to the quarters of the officer I mention who was presently in attendance. After a preliminary conversation of about half an hour, Washington, gazing upon his companion with that strange look of dignity which he alone could command, said to the latter:

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<sup>4</sup> *America's Agony* was originally published as part of a Wenger family history that John Fetzer wrote in 1969. In the original essay, a number of references were made to the Wenger family in general and to the family history in particular. To avoid confusion, and to improve its readability as a stand-alone text, these references to the Wenger family have been edited out in this version of the essay. For the complete version of the deleted text, see Appendix.

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<sup>5</sup> This article was originally published by Wesley Bradshaw in 1861, and then again in 1864. John Fetzer quotes from the slightly edited version of the story reprinted in the *National Tribune* in 1880.

“I do not know whether it is owing to the anxiety of my mind, or what, but this afternoon, as I was sitting at this table engaged in preparing a dispatch, something seemed to disturb me. Looking up, I beheld standing opposite me a singularly beautiful female. So astonished was I, for I had given strict orders not to be disturbed, that it was some moments before I found language to inquire the cause of her presence. A second, a third, and even a fourth time did I repeat my question but received no answer from my mysterious visitor except a slight raising of her eyes. By this time I felt strange sensations spreading through me. I would have risen, but the riveted gaze of the being before me rendered volition impossible. I assayed once more to address her, but my tongue had become useless. Even thought itself had become paralyzed. A new influence, mysterious, potent, irresistible, took possession of me. All I could do was to gaze steadily, vacantly at my unknown visitant. Gradually the surrounding atmosphere seemed as though becoming filled with sensations and grew luminous. Everything about me seemed to rarify, the mysterious visitor herself becoming more airy and yet more distinct to my sight than before. I now began to feel as one dying, or rather to experience the sensations which I have sometimes imagined accompany dissolution. I did not think. I did not reason. I did not move; all were alike impossible. I was only conscious of gazing fixedly, vacantly at my companion.

“Presently I heard a voice saying, ‘Son of the Republic, look and learn.’ While at the same time my visitor extended her arm eastwardly. I now beheld a heavy white vapor at some distance rising fold upon fold. This gradually dissipated and I looked upon a strange scene. Before me lay spread out in one vast plain all the countries of the world—Europe, Asia, Africa and America. I saw rolling and tossing between Europe and America the billows of the Atlantic, and between Asia and America lay the Pacific. ‘Son of the Republic,’ said the same mysterious voice as before, ‘Look and learn.’ At that moment I beheld a dark, shadowy being like an angel standing, or rather floating, in mid-air between Europe and America. Dipping water out of the ocean in the hollow of each hand, he sprinkled some upon America with his right hand while with his left hand he cast some on Europe. Immediately a cloud raised from these countries and joined in mid-ocean. For a while it remained stationary, and then moved slowly westward until it enveloped America in its murky folds. Sharp flashes of lightning gleamed through it at intervals, and I heard the smothered groans and cries of the American people. A second time the angel dipped water from the ocean and sprinkled it out as before. The dark cloud was then drawn back to the ocean in whose heaving billows it sank from view. A third time I heard the mysterious voice saying, ‘Son of the Republic, look and learn.’ I cast my eyes upon America and beheld villages and towns and cities springing up one after another until the whole land from the Atlantic to the Pacific was dotted with them. Again I heard the mysterious voice say, ‘Son of the Republic, the end of the century cometh, look and learn.’

“At this the dark shadowy angel turned his face southward, and from Africa I saw an ill-omened spectre approach our land. It flitted slowly over every town and city of the latter. The inhabitants presently set themselves in a battle array against each other. As I continued looking, I saw a bright angel on whose brow rested a crown of light on which was traced the word ‘Union,’ bearing the American flag which he placed between the divided nation, and said, ‘Remember ye are brethren.’ Instantly the inhabitants, casting from them their weapons, became friends once more and united around the National Standard.

“And again I heard the mysterious voice saying, ‘Son of the Republic, look and learn.’ At this the dark, shadowy angel placed a trumpet to his mouth and blew three distinct blasts; and taking water from the ocean, he sprinkled it upon Europe, Asia and Africa. Then my eyes beheld a fearful scene; from each of these countries arose thick, black clouds that were soon joined into one. And throughout this mass there gleamed a dark red light by which I saw hordes of armed men who, moving with the cloud, marched by land and sailed by sea to America which country was enveloped in the volume of cloud. And I dimly saw these vast armies devastate the whole country and burn the villages, towns and cities that I beheld springing up. As my ears listened to the thundering of the cannon, clashing of swords and the shouts and cries of millions in mortal

combat, I again heard the mysterious voice saying, 'Son of the Republic, look and learn.' When the voice had ceased, the dark shadowy angel placed his trumpet once more to his mouth and blew a long and fearful blast.

"Instantly a light as a thousand suns shone down from above me, and pierced and broke into fragments the dark cloud which enveloped America. At the same moment the angel, upon whose head still shone the word 'Union,' and who bore our national flag in one hand and a sword in the other, descended from the heavens attended by legions of white spirits. These immediately joined the inhabitants of America, who I perceived were well nigh overcome but who, immediately taking courage again, closed up their broken ranks and renewed the battle. Again, amid the fearful noise of the conflict, I heard the mysterious voice saying, 'Son of the Republic, look and learn.' As the voice ceased, the shadowy angel for the last time dipped water from the ocean and sprinkled it upon America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious.

"Then once more I beheld the villages, towns and cities springing up where I had seen them before, while the bright angel, planting the azure standard he had brought in the midst of them, cried with a loud voice:

"'While the stars remain, and the heavens send down dew upon the earth, so long shall the Union last.' And taking from his brow the crown on which blazoned the word 'Union,' he placed it upon the Standard while the people, kneeling down, said, 'Amen.'

"The scene instantly began to fade and dissolve, and I at last saw nothing but the rising, curling vapor I at first beheld. This also disappearing, I found myself once more gazing upon the mysterious visitor who, in the same voice I heard before, said, 'Son of the Republic, what you have seen is thus interpreted.

"'Three great perils will come upon the Republic.

"'The most fearful is the third passing, which the whole world united shall not prevail against her. Let every child of the Republic learn to live for his God, his land and Union.' With these words the figure vanished. I started from my seat, and felt that I had seen a vision wherein had been shown to me the birth, progress and destiny of the United States."

Such, my friends, concluded the venerable narrator, were the words I heard from Washington's own lips, and America will do well to profit by them.

Since the beginning of our civilization man has had an insatiable desire to look into the future. History is replete with prophetic utterances, many of which seemed to have a degree of validity. It is a dangerous business to interpret the symbolism of events to come, even though the above narration seems to have recorded considerable history of our country with uncommon accuracy. In any event, let us examine the course of events from the standpoint of a strict constructionist, even though speculative and not necessarily predestined.

## A Period of Distress

George Washington, the father of our country, through a strange phenomenon, was privileged to know the destiny not only of his mission but that of a great people, even though he had some reservations. The interpretation indicated that three great perils or stages of development would

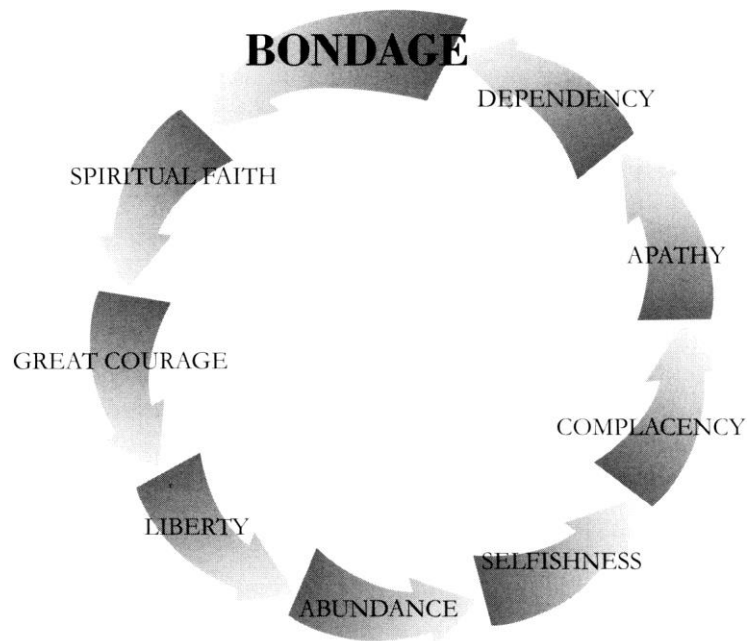
transpire. It is highly probable that we have passed through the first two stages,<sup>6</sup> and that we presently are in the third stage. In order that we may profit from our past experiences and prepare ourselves for that which may lie ahead, it seems altogether fitting that we should categorically look at the future as an echo from the past. Many historians believe that the past is prologue.

## The Roman Empire

Let us attempt to bring Washington's experience into focus by reviewing the condition of the Roman Empire prior to its fall. Rome had reached powerful military superiority over foreign aggressors, thus assuring the safety of its people. All citizens were equally liable for military service. Economic competition was the order of the day. The middle class was an abundant source or well-spring of progress. As a result, idleness was rampant and political rewards were party politic. The masses exchanged their votes for public welfare programs. Since domestic institutions were ennobled, frugality, gravity, piety and patriotism did not commend themselves to sophisticated philosophies. This, plus the pampering of the pleasure-seeking populace, produced major opposition to service in the military. The academics and idle rich, fattened on the social and economic system, advocated its destruction and reform. There was a revolt against the established order. Riots and fires destroyed the cities. Confiscatory taxation followed. Prices rose and inflation debased the currency. Throughout it all, the Empire stood by the commitments to its allies. Ultimately Rome had to retreat from her forward position. Complacency set in. As Rome grew weaker, her strongest allies defected and ultimately attacked their benefactor. In the end Rome was completely and irretrievably overrun and ravaged. Rome was no more. The history of the Roman Empire is expressed in the following cycle:

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<sup>6</sup> Wenger family reference deleted; see Appendix.



“Son of the Republic, look and learn.” The parallel is altogether too apparent. It is not necessary to name the benchmarks. The beginning illustration, wherein<sup>7</sup> the people fought to break the chains of bondage, showing spiritual faith and courage, finds its likeness in Rome. History witnessed liberty-seeking, pious people coming to these western shores to create a nation in a land of abundance. Following that, we have witnessed a great deal of complacency, apathy and dependency, which has been translated into high-sounding terms accredited to government and the full gamut of institutionalism. “Son of the Republic, look and learn.”

## The First Two Cycles

The first two perils of our nation seem to have been completed almost as a copy of the Roman Empire. The third is beginning at the present time. The messenger indicated that we would not follow the course of Rome to bondage but, instead, would respond to a “Light shone down from above—as a thousand suns.” The destiny of the United States of America is to lead itself and the world into the era of peace on earth. Through the maze of combat which is here and now, and more to come, “the groans and cries of the American people” will be heard. Even though the whole world shall be against us, “They shall not prevail.”

History is also replete with prophecies that have gone awry. The destiny of our nation

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<sup>7</sup> Wenger family reference deleted; see Appendix.

depends on the fiber of our people. If we respond to the call, as did many of our forefathers,<sup>8</sup> then we shall meet the test of time. However, if we remain on our present course, we could go to oblivion as did the Roman Empire.

## The Technological Revolution

What is the temper of our age which has brought us to the brink of so adverse a destiny? Time or space does not permit us to penetrate deeply enough to find completely satisfying answers. The length and breadth of the technological revolution simply is overwhelming. Basically, scientific advancement is changing the face of the world and the space around it to a point beyond comprehension.

To select one facet of the problem, the computer age has arrived. These electrical and mechanical wizards are measuring man's performance for the sociologists, statisticians in governments, librarians, members of congress, school records, health, taxes, army records, employment records, mortgages and business records, marriage and divorce records and legal records. Most of the States of the Union exchange computerized tax data with the Internal Revenue Service, the police, the National Crime Information Center and private credit bureaus. In short, we now have a national data center which ultimately will control all industry and much of the educational process with complete sociological overtones. It is estimated that 50 percent of today's labor force will be relocated by computer technology.

In the field of medicine, the computer will give the symptoms of hard-to-diagnose illnesses. Doctors will carry portable computers that will couple the phone line to a master computer that will supply virtually all the wanted information.

In colleges and universities, the computer will supplement libraries to the point that practically all recorded material will be instantly available.

## Outer Space

The exploration of outer space is under way. The ability to traverse outer space, to install space stations and to interface the basic sciences will enlarge our horizon far beyond the scope of our present-day world. The research already done brings obsolescence to many of our time-worn

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<sup>8</sup> Wenger family reference deleted; see Appendix.

concepts.

There are presently known sources of concentrated energy scattered across the Universe at distances of up to ten billion light years. These sources radiate electronic light waves of fantastic intensity. Such an incredible out-pouring of electrical energy seems to indicate a mass of material at the source comparable to that of an entire galaxy of 100 billion stars! Even so, this laser beam enormity in space is infinitesimal when compared to the whole, which makes up the great and infinite cosmos.

Our planetary universe was created over ten billion years ago, probably from other gigantic planetary units, as a result of what some refer to as the “big-bang” theory. This is but one of many such universes that rotate around a gigantic central sun. This sun is so colossal that each of the universes rotating around it in perfect order and sequence is as small in comparison as the electrons that spin around the nucleus of an atom. It takes our universe over 26,800 years to make one turn of its orbit around this great central sun. There are believed to be at least 100 million galaxies. The Milky Way alone, which includes our sun, has approximately three billion similar stars or suns that have at least one satellite planet each, where life-forms have the capacity to exist. While it is only speculation as to what form of life exists, the contemplation of an encounter with a civilization that may be millions of years in advance of ours is overwhelming. In this connection, the United States, British and Soviet scientific community is receiving radio signals from outer space that represent a considerable body of evidence indicating intelligent transmission. Vitaly Ginzburg, physicist member of the Soviet Academy of Sciences, urges a crash program to determine if intelligent life exists elsewhere in the universe, even though it may be 100 light years away.

## Primal Cause

We of the older generation have too often been inclined to say a little knowledge is a dangerous thing. On the other hand, this new age in which we live probably has advanced more scientifically in the last twenty years than the last 1,000 years. This new era of technology and science, automation and communications, almost defies comprehension. Something has happened to behavioral processes at all levels of society. The sudden advent of the space age has plunged peoples of the world into impatience with social structures, an impatience which portends change. This social revolution is visible in every aspect of life. The complexities of

today are well beyond the range of earlier social systems. We crash through one frontier after another and our scientific friends call it the “quantum jump”—an enormous leap ahead. In short, a revolution is in the making, and it is worldwide. The sophistication of the young people of the world is developing a new sense of direction. With it is a re-examination of our social structures. Methodology pursues every institution in the present-day society with relentless fury. There is no escape—all peoples and institutions are identified with it, either offensively or defensively.<sup>9</sup>

It is my hope that the young people, who are caught up in the generation gap, will find a degree of meaning to themselves in history. An honest appraisal of the past can sharpen the capacity to understand. The popular concepts of the young seem to lend very little credence to their fathers, let alone their family ancestors. Far too many modern youngsters say that looking back “is not my bag.” They are frank to say that if you want to talk about the present, “that’s my thing.”

If the young of today could know and feel the spirit of our forefathers, they could not help but know that our fathers are listening with compassionate concern for the world today. We can only express a sincere desire that the young of our clan will shake the shackles of a distorted discipline and find some degree of pride in the noble achievements of their sires.

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<sup>9</sup> Several Wenger family references deleted; see Appendix. 24

## Chapter Two

# The World of Dissent

**The young of the world** are adamant about the Atomic Age, the Computer Age and the Space Age, and are now indulging in a meticulous cybernetics of their own. It is happening in Capitalistic America, Communist Russia and Poland, Fascist Spain, Socialist India, Black Africa, White France and Yellow Japan; in Protestant Germany, Catholic Italy, Socialist Sweden and Merry Old England. The majority of youngsters want world peace, they want to feed the starving and clothe the naked. They want better schools for themselves and their children and, above all, the opportunity to make a dignified living. A swelling tide of young people are rejecting the authority of the ruling generation, what they call the “establishment,” that is more properly defined as the political, economic, educational, religious and military structures of our social order. Basically, these are the issues. In the United States the depth of student feeling is against war and the ecological crisis at home. Students are against military service and for the civil rights movement. The environment of violence is such that the young accept it as normal. The world record is 128 wars of various kinds since 1898. Furthermore, 73 of these conflicts have taken place in the last 20 years. It is truly a record of shame.

In general, students indicate that many modern universities are engaged in depersonalization of the human personality. Many students find the experience of higher education as meaningless due to the shameful vacillation of some administrators. Too often some of the universities are struck with gloom that pervades the whole community. Students rail against specialization and want to give free reign to emotions and creativity. The more enlightened seem to equate limited experience in terms of credential excellence which the schools cannot recognize. The students believe higher education has a penchant for conformity and the status quo. They say there is a lack of adjustment to new ideas, particularly if they do not readily lend themselves to the usual methods of assessment. They say that too many teachers do not teach but that their principal concern is for self-aggrandizement, a trademark of their “private club.” The charge is often heard that honorary degrees are tendered only to those intellectuals who already have too many such honors. Students contend this lends beautiful adornment to the commencement exercise, but it is of little academic value.

There can be no doubt that the students are rebelling against the scientific culture and are anticipating something beyond the reign of technocracy. They look with awe at the DNA Age, the discovery of the genetic key which unlocks the secret of life and may determine whether man should be tall or short, smart or stupid, or the tint of his skin. They want to seize control over technology before it irreversibly seizes control over them. Using glib rhetoric, they consider old ideologies incapable of coping with their lifestyle and in general with 20th Century problems. They seem to want a new secular theology, something “that will turn them on.” Rightly or wrongly, they want to cast aside theological concepts which seem irrelevant to life. Six out of ten students say they want more from life than their parents required at the same age. It is apparent that most of them have tackled all problems in sight, believing that they can find ready solutions. There seems to be ignorance of the prayer of one from their own ranks, namely the late Reinhold Niebuhr, the theologian, who said, “Grant me serenity to accept the things I cannot change; courage to change the things I can; and wisdom to know the difference.”

## A New Definition of Goals

Youth storms at the present-day materialism and the capitalistic system. Ecology and the needs of our environment, including population control, are coming under critical examination. The young are demanding industrial reform. Internally, they seek a redefinition of goals in order to eliminate pollution of our land, sea and air. While science is in disagreement about the facts, they point out that it took nature hundreds of millions of years to produce the oxygen in our air and that man has already stripped nature’s ability to repair the damage to that supply. It is clear that man through neglect is destroying animal and plant life on a scale never dreamed of; worse, human life will come to a foreseeable end unless the present rate of pollution is reversed.

Nine out of ten students believe that big business is overly concerned with profits rather than the quality of its product. Beyond that, youth wants the companies to reach more into community problems, using talents, capital and organizational skill to repair the nation’s social machinery. They deride older people who are concerned for security; the young are not concerned about security for themselves. We want “to do our thing, now,” they say. Six out of ten believe it is necessary to become “uptight” and disobey the law in varying degrees. Four out of ten say they enjoy their individualism, as indicated by hair styles and dress.

There is a widespread belief that in racial questions there is a complete insensitivity to the

real demands and needs of the American black. It is easy to gain the impression that the kids have come to worship the gripe, rather than praise. They simply do not want to live with inherited troubles of this “out-of-touch world” any longer. Probably the most appropriate summary is the sign painted on a large classroom building of a midwestern university, “Due to a lack of interest, tomorrow has been cancelled.”

## The Activists

Basically, the majority of young people are “spooked” and believe that a complete face-lifting of society can be accomplished through the dialogue of persuasion and debate; many have deep “hang-ups” and believe that peaceful demonstrations are necessary. However, the more extreme student activists are out to destroy the country with force. More than a few of these are subversive. These are the ones who use fabrication, falsification and distortion to radicalize fair-minded students with the hope of shutting down the schools. All Americans who love their country and are opposed to the revolutionary tactics are to be cut down. These extremes of the left could find equal reaction from the right. The lessons of world upheaval should not be lost. This lesson teaches that there is neither safety nor refuge in extremes. The genuine road to freedom and democracy lies toward the center.

## Self-Criticism

Too many of our institutions have proceeded on the partial truth that the advocacy of self-criticism is a means of self-improvement. It is certainly true that our educational system must provide and encourage dissent. Intellectual challenge to yesterday’s values and assumptions must be unfettered. Liberty dictates the probing of prevailing political and economic systems. But even this can be and recently has been carried to annoying extremes. Dr. Weimer K. Hicks states the case most appropriately:

We have made a fetish of identifying the ills of the world and judging the worth of a man by his ability to ferret out weaknesses. A positive attitude seems almost an evidence of weakness, or even capitulation. Thousands of youth have fallen under the spell of this negative thinking. Thus our country, its institutions, and its leaders are suspect.

We are in fact experiencing an age of surplus of moral energy. It has brought an avalanche of simplistic moralism. This attitude which we have all but deified has us lurching

from crisis to crisis with reckless abandon. Many are defending our complex society with patterns of behavior that completely defy rationality. Such moralism drives out thoughtful analysis, even though it is done with eloquent speech. The result has been a myth and countermyth, broadside, that has created expectations that cannot be satisfied. This is the great temptation in the world today. Such corruption must be resisted with all candor and honesty.

## The Mass Media

The promulgation of this catechism of failure through the mass media has had the effect of a crushing bastinado on the thinking of the American masses. The spirit and confidence of our people has been and continues to be undermined. Constant negative nagging is rapidly bringing our country to a state of national morbidity. People seem overwhelmed at the advocacy for rapid adaptation. They are becoming depressed, apathetic, aggressive, irritable or actually ill. The mind-jangling and change of pace so challenges our adaptive capacities that we are in an emotional shock on a vast scale.

An example of this is the operation of The Union Rescue Mission in Los Angeles. It has operated for 78 years in the skid row of the city. It reports that the average age of the down-and-outer served by that organization once was more than 60 years. Now it is age 38. They say young men despair more easily in these times of rapid change. Among the “regulars” are men who failed as engineers, doctors, lawyers and teachers because the pressures of this complex society brought tragedy into their lives.

Today as never before there is a longing for some degree of liberation from America’s agony. I have personally witnessed this frustration among corporation, college and university presidents; among the professions including doctors, lawyers, clergymen, teachers, journalists, writers, broadcasters and in baseball from the ranks of players to those of ownership. The search goes on interminably in this acrimonious society.

A realistic look at human behavior the world over raises the question of whether there is any hope for mankind. The divisiveness of our species puts man where he seems unable to pull “the driftwood of wisdom from the muddy rivers of time” and seems doomed to hate and be hated, to kill and be killed.

America today is divided more than any time during the last one hundred years. One minority group after another is asserting its identity and power.

Italians are protesting organized crime slurs against them as a group. The Jewish Defense League has been organized “to protect Jewish lives.” Negro militants proclaim “black is beautiful.” Spanish-speaking citizens press for more recognition. Women’s Lib has developed a worldwide program.

Ethnic groups protest in almost every imaginable form. America’s 13.2 million welfare recipients are being mobilized by the National Welfare Rights Organization for bigger payments with fewer restrictions. A sub-culture of the elderly is developing to exert “senior power” because inflation is destroying the value of their fixed incomes.

There are easy riders, earth people, new leftists, swingers, squares, cop-outs, youth worshippers, mod fashions, radical chics, black panthers, the shrink, the fun cult and the bell-bottomed paradisers. You name it—we have it. This is a national identity crisis and, as of now, it is a cultural pluralism of astronomical proportions.

We can only conclude that we are nearing the time of the unfulfilled Valley Forge Vision of Washington which states that “the angel upon whose head still shone the word ‘Union’ and who bears our national flag in one hand and a sword in the other descends from the heavens attended by legions of white spirits.”

## There is Hope

Even though America is fraught with student anarchy, racial strife, negative ecology, crime and dissent, there is hope. Moreover, our strength lies in the fact that the majority of Americans show themselves to be morally strong and spiritually responsible. I cannot condone the charge that the majority of older people are looking for a fake Messiah, one who will “vindicate their selfishness as a way of life, and make them comfortable within their prejudices and preconceptions.” In my opinion it is irresponsible, shortsighted and unfair to permit all older people to suffer from melodramatic publicity given to individual cases of abuse and lack of concern. Maturity would insist that the tools of public reporting be fairly used to achieve balanced judgment. I believe the majority are committed to intellectual honesty, rational and humanistic concern and compassion for mankind.

For the most part, our senior citizens are disgusted with confused, pampered, spineless, malcontented kids who more often than not are the product of disintegrated suburban homes. These are the ones with too much money, very big on love and synthetic ideals, but short on the

will to do. Older people are galled at the pandering to radical youth and the failure to protect authentic academic integrity. They are revolted at the throwing of missiles, fire bombs, and guerilla tactics via arson and vandalism. As long as this style is rewarded, it will continue to exist, is the verdict of many. They see persons committed to the forceful overthrow of our constituted governmental authority receive not only a respectful hearing on our college campuses, but paid honoraria for the doing.

Elmer Von Feldt, editor of *Columbia*, puts it this way:

Academic freedom does not permit students or professors to impose on others through any type of physical coercion their values, preferences or judgments. Convictions, however sincere, and feeling, however strong, are no mandate to violate the freedom and rights of others. Realism demands patient tolerance of intellectual dissent, but firmness in the face of violence and disruption. There is reason for being soft-hearted with youth; but never for being soft-headed.

## A Respite is Necessary

After the successful onslaught of recent times, a respite is necessary to consolidate the gains and restore a constructive stability. Thereafter social evolution is desirable in consonance with balanced advocacy so that new liberties and their acceptance become established customs of life and living. Orderly progress is conducive to the educational process and the development of a counter culture.

A noted commentator sums it up rather succulently by saying:

“We’ve listened to the extremists long enough—and rather politely. Personally I can find nothing of value in what they are saying. They are shockingly ill-equipped in history, philosophy, classic literature, political science, or economics. I find them to be arrogant, ill-mannered boors, each in such hot pursuit of his own inflated ego that there is no consensus. They have no affirmative program—only a tantrum.”

The way to progressive reform is through the establishment. Most legitimate institutions of modern society will welcome respected members who may become advocates of constructive change. But first the quality of experience will furnish guidelines for the young that could and should bring change for the better. Protest can never win without mature judgment that is the result of self-identity. One must handle himself first before he can contribute to the betterment of his fellow man.

We must conclude that the activists have had too much prime time. Most of the young are a credit to themselves and, although they stand for reformation, they want to build, not destroy. It

is time we move the majority of the young highly intelligent adults to front-center. In my view the solidarity of our people will prevail against this chaos, destruction by violence and cataclysmic cycle. In the long run, let the activists know that Americans have the habit of solving problems. The problems born out of extremity, either to the left or to the right, will melt away as a result of the stable middle, then both extremities will be out of a job. True, psychic exhaustion has forced itself upon the populace as a prelude to replacing the age-old ways of attempting to solve problems by war, hate or revenge by a new social order. A.J. Rydholm summed it up best when he said, "The alchemy of world psychology, working beneath the surface of life, is gradually rearranging values in the total human consciousness, though not without considerable anguish. But these are, on the whole, unavoidable growing pains, not irreparable derangements."

We, as a generous people, are reappraising our priorities and are spending billions to erase poverty and racial inequality at home and more billions to help other nations. When one looks at the record, it is far from being completely sordid. Last year Americans donated 14 billion dollars to charitable causes and 50 million Americans contributed time to such charitable operations. Minority Americans have achieved the greatest progress in the shortest period of time in the history of any republic. It is amazing to see the thousands upon thousands of blacks that have moved up into the middle class. As a group, these 22 million less privileged Americans have a gross national income which is approximately that of some 53 million people in Italy! There are more black millionaires in America than the rest of the world combined. In college, black students comprise 7 percent of the student population while they constitute 11 percent of the total population. This represents an increase of 110 percent in the last five years. Fifty-eight percent of minority groups are at least high school graduates during the present day. Truly a remarkable accomplishment. Forty-five million children of all races are in our schools and 24 million graduate every year. Nearly eight million students attend our colleges.

Given time, our industry will use the science that is held in contempt by so many to clean up our pollution and help create a healthy environment.

Internationally, many nations of the world are beginning to cast longing eyes toward the solution of problems by peaceful means rather than by war.

## Efforts at Communication

Since the two world wars, parents progressively have spent less time with their children.

Urbanization, the working mother, the delegation and professionalization of child care, all have contributed to the decrease in relationship between parent and child. Youngsters could not have parental contact so they have resorted to their peers. This age segregation was bound to bring social disruption in its wake. One learns qualities such as trust, cooperation and social responsibility from his parents, and he, in turn, conveys it to his children.

As oldsters we have to find the heartbeat and pulse of the young and meet them on their ground and show them that we care. We must develop mutual respect and a willingness to listen to each other. The young, who comprise 20 percent of our population and will soon be running the nation, are asking us to listen. In so doing, I believe we can encourage a constructive outlook with the hope that we can save our society, not destroy it.

The students who desperately want to believe in something that is credible must be shown that a constructive belief will prove to be a self-fulfilling prophecy that will bring about the reformations they seek. They must be shown that evaluations of our country, whether true or false, will materialize if they are *believed* by enough people. Negative evaluations can be dissipated if enough people *refuse* to believe them and, instead, believe and act on good and constructive assumptions. We must turn around the national morbidity, which has been foisted on us, to a positive, constructive and forward-looking *action drive*.

Billy Graham, one of the great evangelists of our time, recently said, "If we could get the eight million young people going back to the campus this fall to study and read the Bible, it could change the picture overnight from one of pessimism to optimism." He went on to say that the youth of today want something to believe in and they want moral guidelines by which to live, even though they might not be conscious of it. Tolstoi once said, "Each of us is stuck with a God-shaped blank and unless this blank is filled with a faith in God, then life has no meaning and modern education will stumble from crisis to crisis until the return to the faith of our fathers."

## A Search for Truth

As far as the majority of students are concerned, they seem to want a return of love, and they turn to the intuitive, ecstatic, impressionistic sensibilities of man. It is an effort to fill the "God-shaped blank." We know that young people are angry at the failure of its practitioners to relate to a religious philosophical code that is in keeping with the vast new body of knowledge. "Science

has failed to eliminate war and it doesn't seem to respond to most of man's needs," they say. Some say, "Pure rationalism just isn't rational, because man is more than reason, and religion knows that, even if positive science doesn't." Many of the young people at this point are at a tragic impasse because they believe our science has brought us to an era of impersonality. With them it is a matter of life or death. Clearly, the crisis of our time is essentially a religious crisis. Life hides an illusive meaning that is eternally inaccessible. The inquisitive spirit that seeks it is caught in the dilemma; he cannot find or classify life's meaning, yet he dare not renounce the quest as hopeless. It is an identity crisis. Perhaps this is a fundamental aspect of the Jesus people.

Many who are in the vanguard of this search are trying to find it through drugs, psychedelics and mysterious music. They are in a desperate hunt for a transcendental experience. This quest has led approximately 61 percent of the college students to experiment with drugs. Drugs seem to bring the experience that amalgamates the material and the spiritual, and with it a flicker of light that man is an eternal being and not mortal after all. Some have called the movement the new pursuit to the sacred.

It seems appropriate to go back to the 1840s to a description of Theophile Gautier, a colleague of Baudelaire. The following from DeRopp's *Drugs and the Mind* describes the precipitate effect of a "cosmic trip."

A certain numbness overcame me, my body seemed to dissolve and I became transparent. Within my breast I perceived the hashish I had eaten in the form of an emerald, scintillating with a million points of fire. My eye-lashes elongated indefinitely, unrolling themselves like threads of gold on ivory spindles, which spun of their own accord with dazzling rapidity. Around me poured streams of gems of every color in ever-changing patterns like the play within the kaleidoscope. My comrades appeared to be disfigured, part men, part plants, wearing the pensive role, air of Ibiscus. So strange did they seem that I writhed with laughter in my corner and, overcome by the absurdity of the spectacle, flung my cushions in the air, making them turn and twist with the rapidity of an Indian juggler. The first attack passed and I found myself again in a normal state.

This old order description of our new discovery age is altogether too vivid in its appeal. If this is the reality experienced by the inquisitive minds of today, it is no wonder we have almost a mass drug problem.

But many have found that a chemically induced mystical experience is more like a road

block than a discovery that leads to cosmic experience. The artificial experience brings on further frustration and sometimes temporary schizophrenia. The psychedelic effect is likened to a perverted consciousness; it will end in disillusionment. Drug orientation is passive and leads to disengagement from active life. It is rapidly developing a drop-out subculture.

We must pursue every possible avenue to discover a path of excellence that will reject the synthetic. The goal must lead to the Infinite Spirit and self-identity. Let us explore!

## Chapter Three

# Science and Divinity

**There is** a genuine scientific path for those students of the majority who are prepared to pay the price of self-discipline. One such course offers the possibility of finding a satisfying experience because it can be earned and retained as one's own. For many it will bring to the surface one's inner-self through Divine precept.

The writer has spent many years researching and interviewing the scientific community in an effort to ascertain the association between science and matters of spiritual concern. During this period, he has exchanged views with scientists in universities, the space program, the electronics industry, the medical profession and the technical services. Many of the latter have been prominent in laboratories of research covering a wide spectrum, not only in the United States, but in Europe, Asia and the Middle East. While a review of my material shows a variety of data and views, there is complete agreement on many of the basic precepts. When the parts are put in place, the structure for a thesis develops. I lay no claim that my conclusions are universal, but I do find a surprising number of scientific men and members of the clergy who are in agreement with the conclusions recorded herein. My role here is to serve in the capacity of a reporter.

## Dr. Wernher von Braun

To introduce this approach, Dr. Wernher von Braun, who has played a major role in America's space program, deplores and seems baffled by those who suggest that modern science has discredited belief in God. He says, "There certainly is no scientific reason why God cannot retain the same position in our modern world as He had before we began proving His creation with the telescope and cyclotron." He feels that many young people are confused by the pathetic caricatures of God which have been constructed by human limitation. He goes on to say, "Any effort to visualize God, to reduce Him to our comprehension, to describe Him in our language, beggars His greatness." Dr. von Braun says, "I find it best to accept God as an intelligent will, perfect in goodness, revealing Himself in the world of experience more fully down through the ages as man's capacity for understanding grows."

Thus, in this age of space travel, men must enlarge their concept of God and recognize that He is not a local deity of this planet but “the creator and master of everything” in the universe.

Dr. von Braun said he believes in “the continuity of our spiritual existence after death” for essentially scientific reasons. “Science has found that nothing can disappear without a trace. Nature does not know extinction. All it knows is transformation. Now, if God applies this fundamental principle to the most minute and insignificant parts of His universe, doesn’t it make sense to assume that He applies it also to the masterpiece of His creation—the human soul? I think it does.”

## The Relationship

The basic problem of our time is the search for personal fulfillment in the light of our scientific advancement. Therefore, it seems altogether appropriate that we should examine the relationship between science and religion. If we are fortunate enough to find an appropriate association, as Dr. von Braun suggests, it might make the basis for discussions with the young. In order to achieve this, it is my view that we must chart a new path that will lead the young people directly to God, the Scientific Father, and his Son, the Master.

It is the view of many scientists that there is a desperate need the world over for a new concept concerning the extraterrestrial order of things in relation to individual spiritual needs. For the most part, they subscribe to this concept as a partial approach to this need without making any attempt whatsoever to prove the thesis. They contend that there is far too much confusion in the average mind between “logic” and “credibility” for the undertaking of such an onerous task. In the end one either does or does not believe, based upon his past or his absorption-quotient to spiritual ideas, whether new or old.

Many scientists believe that the utter contempt for the status quo in the world today is symptomatic of a new force which is influencing the mass mind, either for good or evil, depending upon the understanding of and the use to which that force is employed. They are equally sure that a new race of thinkers is marching to the fore. They are ready and willing to break with the past and join a movement in keeping with the new view. Many of these are bracing themselves for the interplanetary environment. These are the ones who recognize that soon we may be confronted with a brand-new set of facts which may rock the foundations of

scientific and theological principles as we have known them. Indeed, a one-world exigency may be thrust upon us, requiring the acceptance of a completely new life style.

It is a majority view that scientific and spiritual forces find initial unification in the cosmos of outer space.

## Outer Space

It has been said that millions of light years from our universe there is a spheroidal solar nucleus, originally established as an Alpha Electromagnetic Field. Its source is unknown. In the space around this sphere is a huge electronic ring which flashes in perpetual motion and brilliancy, as though a thousand million suns were being woven into it, to produce its transcendent luster. From every part of this ring dart long broad shafts of light, sometimes forming into circles, small or great, whirling around the enormous girdle of the intelligent, scintillating, jewel-like opal-tinted flame of the Central Nebulous within. *It is this Nucleus of the great Sun-Globe itself revolving upon its own axis, that constitutes the sublime scene—the Center of the Universes, the Cause of all Creation, Energy Intelligence, the Universal Mind, the Supreme Principle, the Primal Cause, the Cosmic Field, the Divine Spirit, Infinite Intelligence, God the Father!*

## Creation and Re-Creation

For endless ages the Central Sun of our Universe and the Suns of Universes without end have absorbed out of the complex Cosmos this throbbing, pulsating, harmonious emanation of electronic energy from this original Spheroidal Solar Nucleus.

From this concentrated source, electromagnetic radiation produced high-energy light fields of photons forming ultimate combinations of electrons, protons, neutrons, positrons and neutral particles. By the combining of certain protons and electrons, the principal element of matter, namely hydrogen atoms, were formed. It appears that all other elements of matter were formed from the hydrogen blocks. From these elements the universes were formed. Through the combination of hydrogen and helium under radiation pressure, dust clouds in the form of gases were formed around the Central Nucleus. These gases produced swirls in concentric rings surrounding the Central Magnetic Field. Particles and heavier atomic nuclei gradually formed into segments which solidified and turned into dense fields of solid matter in the shape of disks.

Einstein's theory of relativity states that "where there is a movement of mass and its velocity is accelerated to the approximate speed of light, it serves to increase the original mass many fold." This mass thus became swirling hot blobs of stars which threw off smaller hot stars which in turn spun and cooled until planets stabilized in orbit like satellites around the Central Suns of the Universes. Thus the entire process of cosmic gases solidifying into terra firma resulted from the original source of Energy Intelligence, which is a form of low frequency radiation.

All the spheres, including our Earth, continue as the recipients of this First Cause known as interplanetary radiation. These waves are thrown into space in all directions and cast as microwave transmissions. They perform every intelligent act of form, creation and re-creation. They stabilize the suns and planets of the universes by maintaining orbital sequences and create the environment for life on millions of planets. They create the material worlds and the people thereon, not only for basic life in the physical realm, but in counterpart electronic forms which produce worlds of greater magnitude which surround the basic planets.

While the original worlds and the people thereon are created from low frequency radiation, the surrounding worlds exist in higher and higher frequency forms as do the extraterrestrial people thereon. This original electronic and chemical creative process further developed compounds specific to living things forming proteins from nucleic acids and enzyme action. These proteins were endowed with genetic properties. Life, both plant and animal, seems to have been propagated, universally, through the seeding of all planets including our earth.

Those planets capable of supporting life-forms continue the process of survival, multiplication and replenishment, as has been the case in our earthly environment. Thus man was literally formed from "the dust of the earth." At the point of creation of physical man, he was endowed with the equipment to regenerate man. He had the proclivities to rise from a lower form to a higher plateau through his intellectual resonance with Energy Intelligence, God the Father.

## Regeneration

Even though the *why* of this great force of God is beyond the knowledge of mankind, the *how* can and will be understood through scientific knowledge. There and there alone lies reality. This Wise Intelligence that pervades all space is consolidated by our Central Sun where it undergoes continuous regeneration and rebirth. It is the cosmogenesis of all forms, both physical and

spiritual. All life is motion, flow, rise and fall, wax and wane, vibration, oscillation and change. It is a mass of molecules divided into atoms that bounce up and down, circling all around as does the cosmos, the moons and the worlds. All in constant motion, nothing is still. It is perfection. It is the sum of the all in all and is everywhere. It assumes and becomes the great “I Am.”

*Man has been created from and is a counterpart of this Source of Power.* He is coexistent with it and draws to himself these electronic emanations from this aqueous reservoir—the Universal Intelligence, God the Father. Moreover, the accumulation of knowledge by all the intelligent beings of the planets of the Universe is pooled at this Universal Source. By thinking, it converts mass to electromagnetic energy and continues the process of recreation, both material and biological. Furthermore, it continues to extend super-conscious knowledge to all mankind. To understand the use to which man employs this electronic intelligence, it is helpful to reference the conscious and subconscious minds, although the mechanics of such understanding are secondary to practical usage.

## The Conscious Mind

The conscious mind is your center of control. The cerebrospinal system of the conscious mind, centered in the frontal portion of the brain, is known as the cerebrum. This cerebrum is the supreme ruler or high command of our mental world. Through this, our power to think, to will, to know, to choose and to deal with all impressions gathered through the senses are demonstrated. Since the conscious mind is the creature of the senses, it generates its reality through materialization of what appears to be data from its environment. As you look around a room you may see a desk, perhaps a table, a chair and numerous objects that give you a concluding impression. In reality you are “looking” at thoughts or ideas that have come into being as material things. It is the thought which precedes the form. Every material thing is the result of conscious creative thinking. Everything you do is preceded by a conscious thought. The way you talk, your manner of speech, your personal conduct, your relations with people, every move is a reflection of your thinking in the conscious mind. If you think positively, your life can be a success; if you think negatively, it can be a disaster. Therefore, be careful how you employ this reasoning power.

Since the conscious mind executes all of the commands of your life, which result from inherited and environmental conditions, proper classification and refinement is a condition

precedent to the execution of orders. Milton said of the Conscious Mind, “The Mind is its own place and in itself can make a Hell of Heaven or a Heaven of Hell.”

## The Subconscious Mind

The physical man is an intricate electronic device with a set of transistor-like cells built in from head to toe. The human body is composed of over eighty trillion such electric cells. Each and every one of them vibrates with cosmic energy and is a permanently adjusted miniature *receiver of electronic waveforms from the Central Source—the Universal Mind*. The confederation of intelligent entities or cells which biologically formulates the total human anatomy, from the first cell to the last, is connected through the nervous system to the more sensitive cells of the brain, and culminates in a concentrated center in the frontal dome of the head. This, in the East, is known as the “Thousand Petaled Lotus” but, in the West, as a high-gain parabolic antenna of supreme sensitivity, *which is electronically tuned to the incoming rays of the Infinite Intelligence* as referred to above. This concentration of Universal Energy is transmitted from this vital nerve-ending antenna to the cerebellum, in the back portion of the brain, and in turn to the ganglionic cellular mass at the back of the stomach, known as the solar plexus or abdominal brain. This mass in the solar plexus is an electronic marvel. It weighs only fifty ounces and consists of over 10 billion intelligent cells. *This entire body system is known as the subconscious mind. Thus the subconscious mind of man is in complete attunement with and has every attribute of the Universal Mind at all times.* Every member of the human family without exception is the recipient of this omnipresent flow of electronic Infinite Goodness.

The foremost characteristic of the all-powerful subconscious mind is likened to a gigantic computer, fed by the all-encompassing information of thought-form intelligence. It is impersonal, undisturbed and fearless. It knows all, sees all, and is the sum total of all past, present and future knowledge because of its resonance with the great storehouse of information, the Universal Mind.

The subconscious has the eyes and ears of the video and audio tape recorder. According to one well-known electronic engineer, it faithfully records every impact of the conscious mind, every shade of mind-sight, every form of expression. All is indelibly impressed for preservation and future use through electronic processing. Through reflex action, any portion of the tape spontaneously may be played back at any time or, through the action of the will, absolute recall

is at your command. This power placed at the disposal of man is an unlimited resource—no problem is too big to defy solution. If you bring proper application to bear, it will leap to your defense, particularly in times of crisis. It has the faculty of placating the antagonist and virtually pours “oil on troubled waters.” It takes a turbulent sea of troubles and converts them into the placid waters of contentment and self-assurance. Its creative powers are unlimited.

## The Two Minds

*The conscious and the subconscious minds have an electronic complex for interaction so that thoughts may pass between the two systems as reflexes. Therefore every mental action constitutes a molecular impact on the twofold nervous systems of the conscious and the subconscious minds.*

As an example of this reflex or molecular action between the two minds, the conscious mind can take command of the heretofore inert cells of the subconscious mind by superimposing mental images upon its mechanism. The conscious mind issues a reasoned command and the subconscious mind fulfills the creative order. The subconscious mind will find the solution to specific problems, but in doing so requires that complete preparation for mental activity be stipulated by the conscious mind. The object to be achieved must be clearly defined, analyzed and dissected as the basic material or the data to be processed for subconscious computer action and solution. When the subject under investigation or new knowledge is inspired within, you learn to investigate it; reason with it; examine it, to see if it has the freedom of truth. Your developed intuition will indicate the degree of its validity.

If you feel the intuitive ideas found in the conscious mind lack maturity, you may return them to their source in the subconscious for refinement. Since the subconscious has electronic contact with all knowledge, it continues to research your problem. After an appropriate time-lag, the total concept by reflex action is returned to the conscious mind in final and concise form, ready for practical use and *immediate* action.

## De-Emphasize the Technical

*The single most important effort in the life of the individual in quest of advancement is to develop an awareness of this unified relationship between the two minds. Your goal must be to understand that the function of the two minds in reality is one efficient and automatic*

*amalgamation, under the guidance of Infinite Intelligence.* When you acquire knowledge and understanding of your mental mechanism, you are well on the way to the elimination of your inhibitions. With the removal of repression, you free every thinking cell to perform a constructive function. Then you can abandon the mechanics and concern yourself with operations. Your position is that of a driver of an automobile. You drive with confidence knowing that the carburetor, the engine, the transmission, and a hundred other electrical and mechanical devices are functioning perfectly, as a unified whole, in order to assist you to reach your destination. In reaching your goal, it is not necessary to dwell on the mechanical function of the car because that would interfere with your concentration as the driver. As the operator you simply use the gearshift and the accelerator to ensure the forward motion or the brakes to slow it down. *So it is with your comprehension of unified cosmic consciousness. Once understood, this enables you to de-emphasize technical and philosophical explanations of the functions of the two minds and you possess the magic of knowing and believing. Your absorbing interest is in the complete spiritual unification of life. You now know that you can use your conscious and subconscious minds and the interrelation thereof to achieve your goals in life on the road to Divinity. It is illumination!*

## Chapter Four

# The Art of Meditation

**One can** comprehend this unification best through the deep *silent* and *secret* meditative discipline from the center of his being which is tantamount to illumination. The fact remains that illumination is a legacy awaiting all mankind; more particularly those who desire it enough to work for it. One must master the art of self-discipline. It is here that one cannot submit to the inclination to use psychedelic drugs. If one stands firm, even though assimilation comes slowly, comprehension will bring qualities of observation that will ultimately bloom in the attainment of the desired goal.

The ultimate objective of meditation is to *experience* true serenity and tranquility. It is not an intellectual theory that is sought, but perception and total Wisdom. Divine knowledge is *realized*, not taught. *It is attained by concentration which disciplines one's conscious mind to remain quiescent and allow his subconscious to perceive the radiation from Universal Mind to bring peace and security. It cannot be overly emphasized that the conscious mind must be isolated and not allowed to encumber the subconscious in its quest for Wisdom.* One must transcend it through concentrative meditation. If the conscious mind, which travels from thought to thought, is unbridled, it will rationalize or reject one's subconscious experience.

The practice of meditation must be conducted in a quiet environment. It requires relaxation and a position of repose. Toss all thoughts from the conscious mind aside, stop thinking. Hold this technique as long as you can. Practice will extend the holding time. Some achieve this by looking at one object in the room which becomes a concentration mark. At first the conscious mind will trick you. Be firm and shut it off. By practicing this concentration on a central object daily, one will soon be able to cut off the conscious mind at will, then one will have an *experience* which will lead him to the Universal Mind. No amount of reason, thought, argument, debate or logic of the conscious mind will give you the liberation, freedom and tranquility you want. This is attainable only through the subconscious in attunement with Universal Principle.

One must practice this relaxation daily. Do not become impatient in the lag-time. Success will be yours if you remain steadfast, attentive, with purpose and willpower. You will become

strong and positive. One's conscious mind manufactures problems. By surrounding it on an island of its own, it becomes less active, less frantic, absencing itself from interference. Every moment put into meditation will give reward beyond imagination.

## Science Studies the Meditative Discipline

There is a genuine hope that a technique will be developed which will, through electronic processing, bring meditative discipline to the average person which would ease the presently required concentration cycles and yet achieve complete attunement.

Control of the mind, its moods and behavior and learning, is under study. Early experimentation at the University of California and elsewhere report preliminary results through the application of tiny electrodes placed in the skull of the participant. Through these electrodes a low voltage electric current is applied to the brain. Aside from a brief "prickling" sensation at first, it is painless. When a negative feeling sweeps over one, all he need do is to push a button on a mechanism attached to his waist and instantly serenity is substituted for the depression. The same system is used to control any number of emotional responses. The ultimate goal is to liberate the anxieties and create the meditative environment by putting one in touch with his inner self.

In recent years scientists have performed electronic experimentation to ascertain the reaction of the mind while in meditation. In an early stage of relaxation, slowing alpha waves appear intermittently. However, as deeper relaxation is achieved, the brain produces larger and slower alpha rhythms. At the same time there is an absence of beta waves which are associated with intense mental activity or anxiety of the conscious mind. The so-called alpha state bears remarkable similarity to the states of meditation well known to Eastern religions. Translated to practical application of this scientific evidence, the participant seems to be experiencing each moment of life anew and is uninfluenced by memories of past events or concerned with future activity. This actually is a confirmation on the part of science to that which can be achieved by prolonged concentration in the normal methodology of meditation. *Meditation may soon be understood in terms of control of brain activity through electronic processing.* It gives strong indication of being safe and predictable and, among other things, some believe it may completely replace drugs. Experimental results indicate that it can overwhelm numerous psychosomatic ills and illuminate the mind by defining and extending the dimensions of the inner man.

# Direct Control of Alpha Rhythm

It is also noteworthy that science has developed a system by which the “teacher” can inform the student of his state of consciousness of the moment. Through this technique, studies are under way which will chart the relations between the psychological and the physiological, and a definition of states of consciousness during meditation—states of attention, reaction time, level of anxiety, effects on sleep, etc.

The object of this research is to develop a technique by which ordinary people can learn to control their alpha rhythms. Indeed, this method among others has been under study by Dr. Joe Kamiya at the Langley Porter Neuropsychiatric Institute at the University of California. This method of bio-feedback or auto-control demonstrates that one can achieve a state of calm, relaxed alertness while in a state of meditation, quickly and easily. Inside of six to ten one-hour sessions, most subjects can learn to alter their states of consciousness from normal to that of relaxation and serenity, as achieved in full meditation.

Scores of American and Soviet medical scientists are using sophisticated feedback equipment, enabling them to study a complete array of physiological functions. Much of this is devoted to the retrieval of information deposited in the brain’s memory bank, a necessary ingredient when one is attempting to confront his inner self.

Yale University’s Dr. Jose Delgado says a future society has to become “psycho-civilized” through the application of electronic stimulation of the brain. Dr. Arthur Koestler, noted psychologist-philosopher, categorically states that this process cannot begin soon enough. He calls it a race against the clock in order to ensure the rational cortex over the irrational part of the human brain. He further says that it is a matter of “stabilizing people, of harmonizing them without sterilizing them mentally.”

## The Researchers

This research, originally undertaken as a part of a program by Dr. Charles L. Yeager, Dr. Joe Kamiya and Dr. Robert Ornstein at the University of California, is of tremendous importance. If this effort is successful, it may be possible to re-direct the psychedelic enigma of the youth cult. It might reduce the generation gap. Moreover, it is an ethical scientific effort to discover new frontiers of the mind, a challenge for man to know more about himself. When a large cross

section of our people reach apperception, the state of awakened knowing, it will be only a foretaste of greater and more enthralling developments to come. The Western scientific approach is to discover any method that will improve the lag-time in the achievement of full illumination, hopefully “A Quantum Jump to Nirvana.”

Many years ago the great scientist, Charles Steinmetz, after a laboratory session in which he had been studying the composition of matter, said, “Fifty years from now the world will be studying the laws of the spirit. They will take love into the laboratory and find more power in love than there is in electricity.” There is every likelihood that his prophecy will be fulfilled.

## The Rewards

Scientists and clergymen alike state that understanding the proper application of meditation enables one to travel his appointed course without the limitations of world thought to hinder. One pushes ahead toward a program of successful living in every pursuit of life. One can shed the character image of the past and live life in a new context. One loses the sense of importance of conflicts of the material world and ignores distractions by increasing his power of concentration. One can cut off the mental supply line which feeds his fears, his prejudices, his disbeliefs, his personality conflicts.

In candor, one reviews his mental makeup including emotional reactions and all those repressed painful memories back to the time of his childhood. In this mental outcropping by free association one repeats to himself whatever comes into his mind, irrespective of the subject matter. It becomes a confrontation with self. He learns that this impersonal review discards a judgment of right or wrong because he is being completely honest with himself. He realizes the end result is to bring relief from frustration and bitterness and establish a habit of thinking that will make life a joy. His demeanor becomes translucent, because the inflow of Wisdom has set him free.

Power cannot be asserted over one without his acquiescence. Nothing has importance to him that he does not assign to it. The irritating part of a condition is not the situation itself, but bestowing it with *overly* important qualities. One refuses to accept a phobia, an obsession or illness as a weapon or excuse in an attempt to solve life's problems. When one rebels against his suffering without the reason of truth, he intensifies it. In an emotional state the gateway to the subconscious is completely receptive. Under such conditions the conscious mind, if not cut off,

plants ideas and thoughts deep in the subconscious, whether they are desirable or not.

What one imagines, he brings forth. Fear, hate, jealousy and anger precipitate harmful patterns and are completely destructive. In-fighting produces out-fighting. Exalt your enemy, then “lose him and let him go.” Thereafter, you have fulfilled your duty and you, as well as the adversary, are free. The truth cannot be established within until you have banished all self-imposed negative concepts implanted by the conscious mind. One can achieve this by maintaining nonattachment to the fruits of hostile action, which is one way to avoid sorrow and a heavy heart. Above all, it will bring release from the guilt associated with aggression. “Be still and know that I am God.” Peace of mind is the result. Thus, you already are making a contribution to a better world through self-improvement. This is the kind of peaceful demonstration that brings benevolent results.

## Creative Presence

Many religious leaders say, “Look within to see God’s presence.” Far too often our early training has led us to seek far and wide for this Supreme Force as a person or image. When one personalizes, he idolizes. Thus he has an empty idol and loses the ideal. The surest way to bring aid under meditation is to use the full impact of the cosmic power within his being. There he designates in his subconscious mind’s eye, as on the television screen, that which he desires.

By speaking aloud, one may reinforce his desire to make the picture vivid and clear. This is known as creative prayer—to completely outline the image. It opens up a whole new line of communication between one and the Father of Radiation through the Central Source. To create the image is to modulate the electronic waves of radiation, which bathe his being into a picture form. The Universal Substance, which permeates every cell within, is molded and fashioned through believing and knowing, and becomes a form of answered prayer. The desire is placed in true form and instantly finds fulfillment. It will give a foundation that will be plausible enough so that the leap of faith will take along the whole man.

## Speak Affirmatively

“In the ordinary walks of life one should speak affirmatively of serenity, life, peace, harmony and indicate a forward-looking philosophical treatment of great truths,” says a French

psychologist. The following are excellent examples. “The Divine Spirit of the assured self transcends all distortion.” “I am completely capable of succeeding in every effort that I truthfully affirm.” “I am in resonance with the intelligence and wisdom that guides all my endeavors into correct and profitable channels.”

If we anticipate harmonious solutions in the attitude of prayer, we get harmonious results, not only guiding people to us in large numbers, but overcoming every distasteful experience of life. It leads to love and the sorting and forgiving process, separating the positive from the negative. Thus one takes conscious constructive control of his life and learns to dominate his environmental and inherited tendencies, achieving self-mastery and eventually Supreme Wisdom.

“In this state, the healing Force is now converting every cell, tissue, nerve, muscle and bone according to the excellence of the pattern established in the subconscious mind, and the vitality of the life principle is manifest in every atom of one’s being which restores health, harmony and peace,” according to a prominent educator. His life is above turmoil; it is quiet, contemplative and compulsive, leading to joy, security, completeness, perfection, infinity, eternity. The body becomes young and vibrant. He ceases to measure life by years and measures it only by itself. It is eternal, ever present and limitless. It provides the base of integration for the reality of personal experience. He becomes conscious of the unfathomable—the complete totality of God. In this state one develops the force of mind, heart, faith, hope, material wealth, inspiration and love by pouring out a quickening spirit to uplift humanity. One assimilates the balanced channel of intuition to create the necessary harmony to lift up all men in a reformed society.

## The Divine Monitor

In this state one has a divine monitor and learns to meditate in gratitude and to cultivate a sense of deep perception. The miracles of yesterday become his normal experiences of today. The progressive comprehension of this equation constitutes and reinforces creative prayer. The understanding of the principle indicates the love of God within. To see manifestations of this principle in others is to completely remove the veil, and he recognizes “the Divinity of the Father in every face.” It is demonstrated as the first principle of “Love thy neighbor as thyself.” The elders sense a new channel of communication that leads to the accomplishment of all the life

goals of the young. This is the ultimate aim for all of humanity—the path to attainment. The world can only change when each soul that comprises it becomes a new being. The aggregate of the whole brings to light a new society.

The goals of all religious thinking are the same—to find Divinity under Universal Law. Each shade of religious construction has rightly satisfied millions on this planet Earth. However, there can be only one set of facts—only one truth about the whole. Nothing can impede or destroy truth. Truth is the essence of Infinity. There is only one Intelligence, one Consciousness, one Substance; all in one and one in all. This Wisdom Philosophy is the concept that will lift stumbling man, whether he be a Protestant, Catholic, Jew, Mohammedan, Buddhist or a member of any other religious faith, and enable him to channel Supreme Deity into the orthodoxy of his own faith.

A summary of these spiritual truths is expressed in this free translation of the *Idyll of the White Lotus*:

The soul of man is immortal, and its future is eternal, with a growth and splendor that has no limit. The principle which gives life dwells within and without and is undying as well as eternally beneficent; is not heard, nor seen, nor felt, but is perceived by the man who desires illumination.

Each man is his absolute Lawgiver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment.

On the scientific side, we have attempted here to extend the explanation of Einstein's Quantum Theory in the establishment of laws by induction, an approach to electronics as the basis of life. Namely, there can be no effective religion, science, social or philosophical structure, or satisfying living, outside the indisputable and basic fact that there is oneness in all things. Thus the spiritual forces united with the scientific in outer space now become the essence of the inner life force of man.

*Furthermore, one's growth is in direct proportion to his degree of enlightenment concerning this Universal Principle. This is the truth of God. This is the natural law of science. This is the road to eternity. "Son of the Republic, look and learn!"*

# Chapter Five

## A New Age Epilogue

**Obviously, our** concept of this New Age spiritually goes far beyond the anthropomorphic concept of God in that He encompasses the total universe as One Being. Understanding of this thesis reveals the true meaning of the assertion of one of the Greatest Scientists of all time, the Master Prophet, when he said that all, along with him, are Sons of God and that no one at any time has seen the Father. The Father's attributes are made evident through the electronic experience of Divinity, not as a personality. You now know that you were created in the image that God-Mind decreed. You understand for a certainty that he who sees God in man has seen the handiwork of the Father, the Universal Mind. You will know then for a certainty that the miracles of the Masters were accomplished through their scientific knowledge. Their use of electronic forces, applied to the atomic structure of all things physical, led to the control of matter through thought energy, Controlled Molecular Orientation. Man becomes the sole expression of the Infinite Creator. "I and the Father are One," becomes a truism. It goes without saying that this knowledge greatly contributes to the extension and explanation of orthodox understanding.

In this time of advanced enlightenment over that of the jungles of the past, man is ready and willing to find the full meaning of Sacred Writings. Evidence abounds in these Greatest Works of all time, which sustain and explain the meditative art in the language of this century. Here is a new road from darkness to light, a final proof that God is not dead.

### Practiced by Leaders

While I cannot fully testify to a personal experience with this meditative art, I am immensely intrigued with the application of this force as applied by political, scientific and religious leaders. Such political and religious leaders as Churchill and Gandhi, particularly in periods of stress, in various degrees were moved and guided to action by segments of this Supreme Principle. Washington at Valley Forge, Franklin at the Continental Congress, and Lincoln in the struggle between the states, as well as other leaders throughout the world, both past and present, have had similar experiences testifying to the impact of such Eternal Wisdom.

Einstein, Edison and Tesla, to name only a few recent-day scientists, freely admitted to inspired ideas through the subconscious mind. Some space scientists feel the presence of silent partners as did Captain Edgar D. Mitchell, the Apollo 14 astronaut. He says, "I think of the Universe as an ordered place with an intelligent motivating force... synonymous with Infinite Wisdom and perfect altruism." Lt. Col. James B. Irwin, our astronaut on the Apollo 15 mission to the moon, put it this way:

While I was on the moon, in fact, I felt a sense of inspiration, a feeling that someone was with me and watching over me, protecting me. There were several times when tasks seemed to be impossible. But they worked out all right every time. We were able to accomplish almost all of our objectives, and I believe it helped to have someone there watching over me.

Such understanding has a depth of meaning which prepares man for the coming new era of change, a new man in a postmodern world.

## The End of the Third Peril

It has been thus interpreted. Three important cycles mark the periods of formation of the great United States of America. The third phase of this development "was to try men's souls." In fact, it may be America's darkest hour. This vision partially foretells events which after great trials the United States must overcome, trials that caused the downfall of earlier civilizations including the Roman Empire. "Let every child of the Republic learn to live for his God, his land and Union." We shall prevail against the enemies of the Republic. "While the stars remain, and the heavens send down dew upon the earth, so long shall the Union last."

## The Fruits of Understanding

When the third peril is finished and man has discovered that science and spiritual forces through Meditative Wisdom have led him to the path of attainment and complete personal fulfillment, he will then discover his new world of peace, the Golden Era of Earth.

In the new age that lies in the century ahead, through improved electronic instrumentation, direct communication between persons on the earth plane and those in the extraterrestrial plane will become commonplace. This will solve forever the efficacy of the reality of life in other vibratory forms and the eternity of the human soul. It will be a coming of the faith of our fathers whose prophets freely communicated with other realms. Science abounds

with experimental evidence that will soon bring this process of inter-global communication completely into focus.

The new age education will be totally relevant. Through the electronic tube, off-campus training will give recognition for experience outside the classroom for students and teachers alike. The educational process will not be confined to the young but will include all ages, granting major degrees through revised curricula. The emphasis will be on the totality of the cognitions given through perception, intellectually assimilated. Practical experience will be infused with the totally integrated educational process. Thus the dignity of the occupational balance and erudition will be restored.

## A New Power Discovery

The era will see the abandonment of the use of thermonuclear energy. Due to the hazard to humanity of high level radioactive wastes which must remain sealed away for as long as 500,000 years, a substitute will be sought. A new power will be discovered through the scientific application of universal spiritual forces.

At that time and not until then, through spiritual intuition from Energy Intelligence, science will break through and discover a whole new branch of physics in the realm of anti-matter that will truly extend man into every part of the universe.

Man will find a system of electronic physics dealing with wave forms in which each half-wave consists of a negative cycle becoming half positive and a positive cycle becoming half negative. Force and anti-force.

Carl Anderson, Nobel prize winner, discovered in a field of electrons that there are anti-electrons, a forerunner to the thesis that where matter exists there is anti-matter. This not only will be expressed in the physical but the anti-physical, a channel to another dimension of the Cosmic, and *will lead to the discovery of new dimensions in the use of solar energy*. Indeed, communication satellites are already using elementary solar power to run the electronic equipment of these “stars of the sky” which bring us worldwide telephone and television service.

The coming of solar power will be available in unlimited quantities for all the peoples of the world. It will be there for the taking, to run our cars, trains, planes. It will light, heat and air condition our homes. Water generators will bring an unlimited supply of water and deserts will be turned into gardens. It will furnish mass-produced products at a low cost for the benefit of all.

Every material and spiritual want of man can be satisfied.

## A New Order

This solar power discovery of Infinite Intelligence will revolutionize industry and introduce new basic scientific laws in physics that will extend our horizon to unbelievable heights.

In the wake of this industrial revolution, great social changes will follow. Freedom of enterprise will be universal because of the diffusion of industry. Prosperity will be universal because of the ease with which production can be developed in all parts of the world.

Competition for world markets by the power nations will be eliminated. As a result, the law of the jungle will pass, and through spiritual dynamics, the necessity for armed conflict will be eliminated. The world at peace with almost unlimited resources will solve ecological problems.

Nations will unite under the banner of a one world Hierarchy, and universal brotherhood will be achieved. Human concern for all races will grow harmoniously with the new environment. Science and spiritual forces will unite under the aegis of Energy Intelligence, Solar Planetary Power, God the Father. Thus the earth will be resurrected, re-formed and raised into a higher dimension. Then all the people of the world will unite to express the truths central to all major religions.

## The Great Invocation

From the point of Light within the Mind of God  
Let Light stream forth into the minds of men.  
Let Light descend on Earth.

From the point of Love within the Heart of God  
Let Love stream forth into the hearts of men.  
May Christ return to Earth.

From the center where the Will of God is known  
Let Purpose guide the little wills of men—  
The Purpose which the Masters know and serve.

From the center which we call the race of men  
Let the Plan of Love and Light work out.  
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan On Earth.

## Terminus Ad Quem<sup>10</sup>

From the present, we have looked with honor at much of the tradition born out of the past. In all probability future historians will not neglect traditionalism but will add to that record the value of change. That record will, among other things, reveal a change from ritual to relevance and from authority to participation. As suggested earlier, ideologies will bring action and decision making, and personal knowledge could well alter objective truth. Much will be recorded showing a change in human relationships from violence to creativity, politeness to honesty, self-righteousness to openness. In short, because of the new man, a total change in the methodology of communications will be a part of our history.

It may be apparent upon future review that progress has gone far beyond that which would be creditable in our times.

The Path to Eternity contained herein is a necessary course for those<sup>11</sup> who have been cut adrift, seeking their identity. There is nothing here intended as a deprecation to the many alternative paths to Divinity. If you have had a satisfying spiritual experience on another path, this thesis is sufficiently flexible to render a partial need, or until such time as it becomes a demonstrated truth, it will accept outright rejection. Each person must find his own. We all seek an experience, not a theorem. That alone is self-determination which is the spiritual legacy of all men.

Finally, let me quote a passage of Flora R. Matthews:

Whatever happens, do not be afraid. When the earth shakes, it is but birth pains of the New Age. When the earth bears a New Age, it comes in trembling. A New Age is being born... an age of peace, an age of serenity and beauty. The birth is painful and the birth pangs may be violent, but it is a chosen child of God, this New Age. This is to be an age of no more fear, no more turmoil, no more war... an age of love in man, for man, through man, of love of God, of love of all His creatures, and, above all, of love for his fellow man. This is the secret... man's love for his fellow man is the measuring stick of his love of God.

“Son of the Republic, look and learn!”

*Omega*

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<sup>10</sup> Several references to Wenger family deleted. See Appendix.

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<sup>11</sup> Several references to Wenger family deleted. See Appendix.

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The following pages are  
A Photo Tribute to John Fetzer



A John Fetzer as an infant in 1903

B John Fetzer at the age of 6

C John Fetzer as a child



D John Fetzer with his youth basketball team  
E John Fetzer's high school graduation photo



A



B

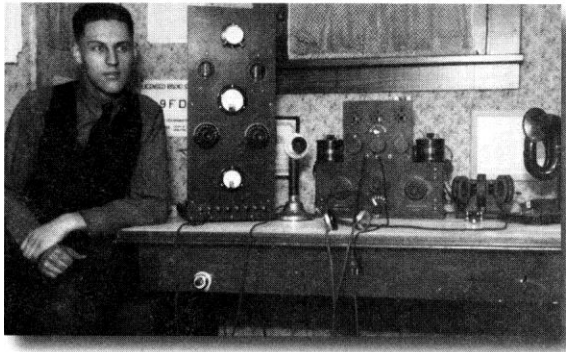


C

A John Fetzer (middle) with college buddies in 1925

B John Fetzer on the air in 1949

C John Fetzer wearing his War Correspondent uniform in 1949



D



E



F



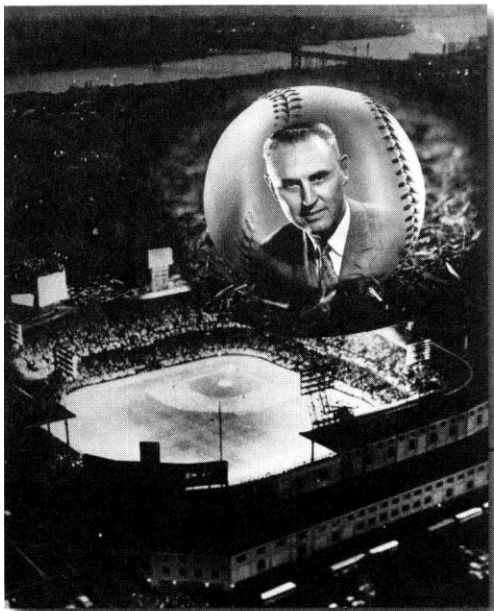
- D John Fetzer with early radio equipment  
E Promo photo of John Fetzer with microphone  
F John Fetzer as a young man



A



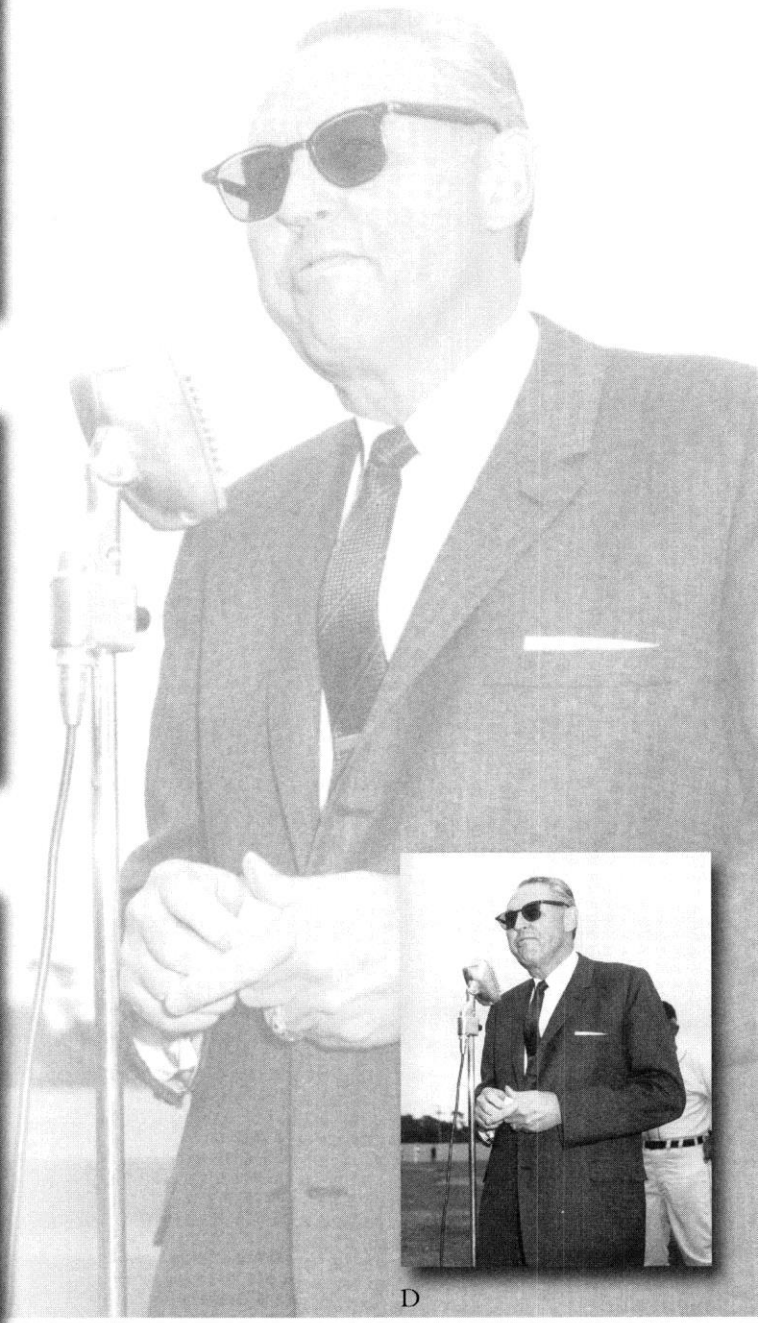
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C

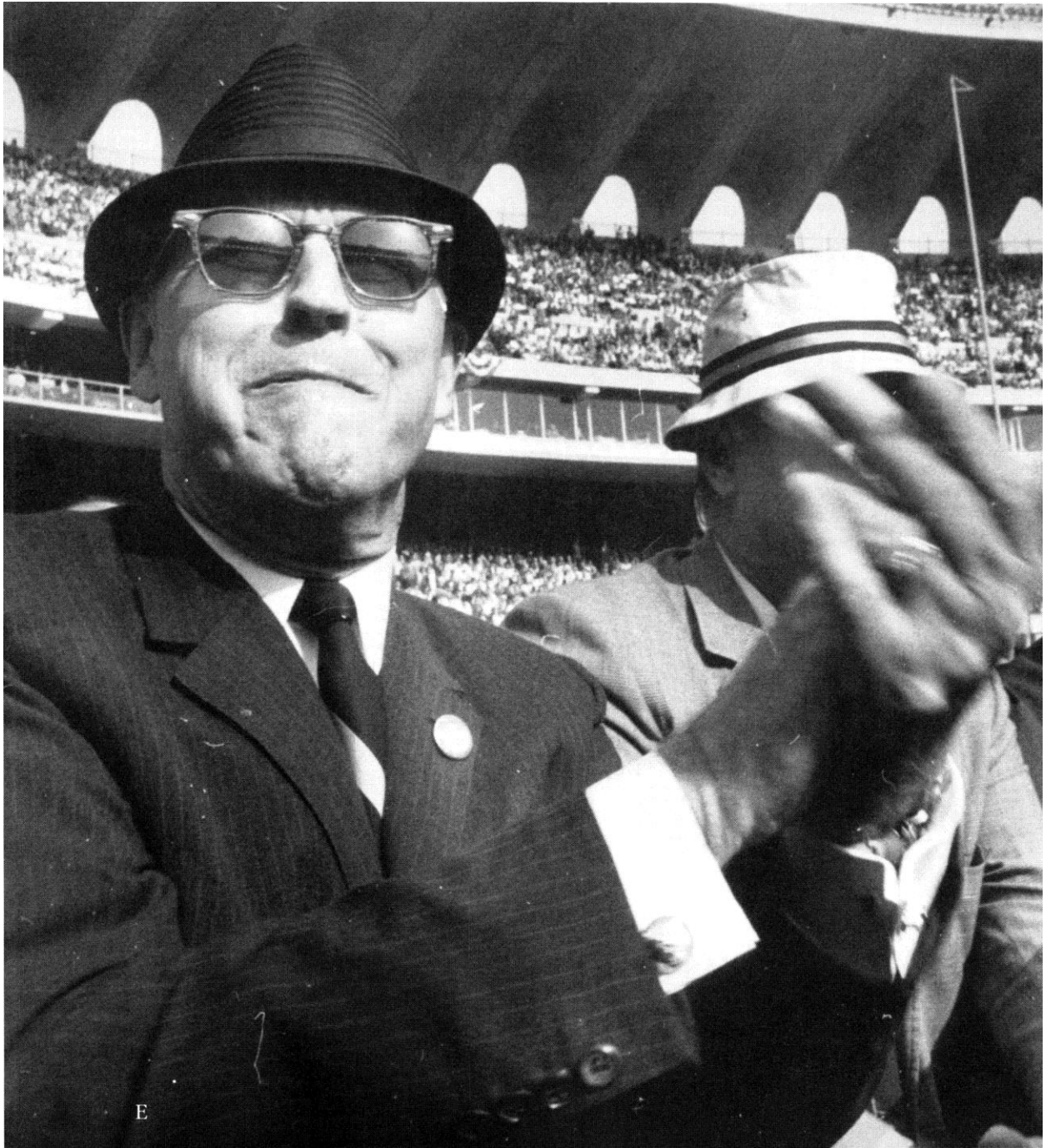
A John Fetzer in his broadcasting office

B John Fetzer at the mike in 1953



D

C John Fetzer's image on baseball superimposed over a photo of Tiger Stadium



D John Fetzer standing on a baseball field (possibly after the World Series)

E John Fetzer at Busch Stadium in St. Louis for the last game of the 1968 World Series



A

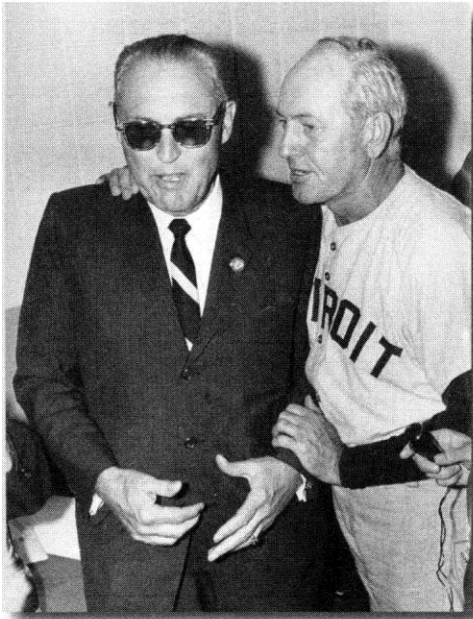


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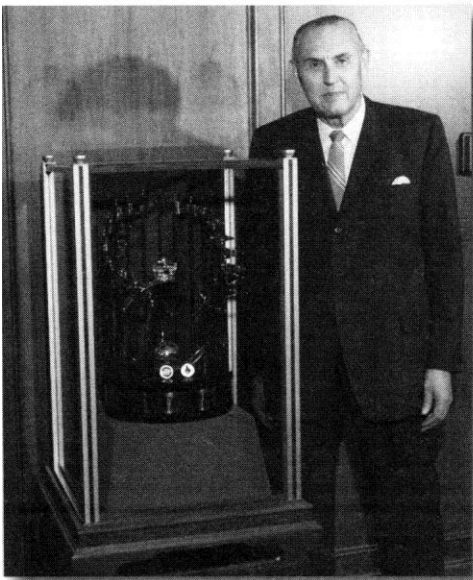
A John Fetzer having champagne poured over his head after World Series victory

B Members of the team putting John Fetzer in the water trough in the locker room after winning the 1968 World Series

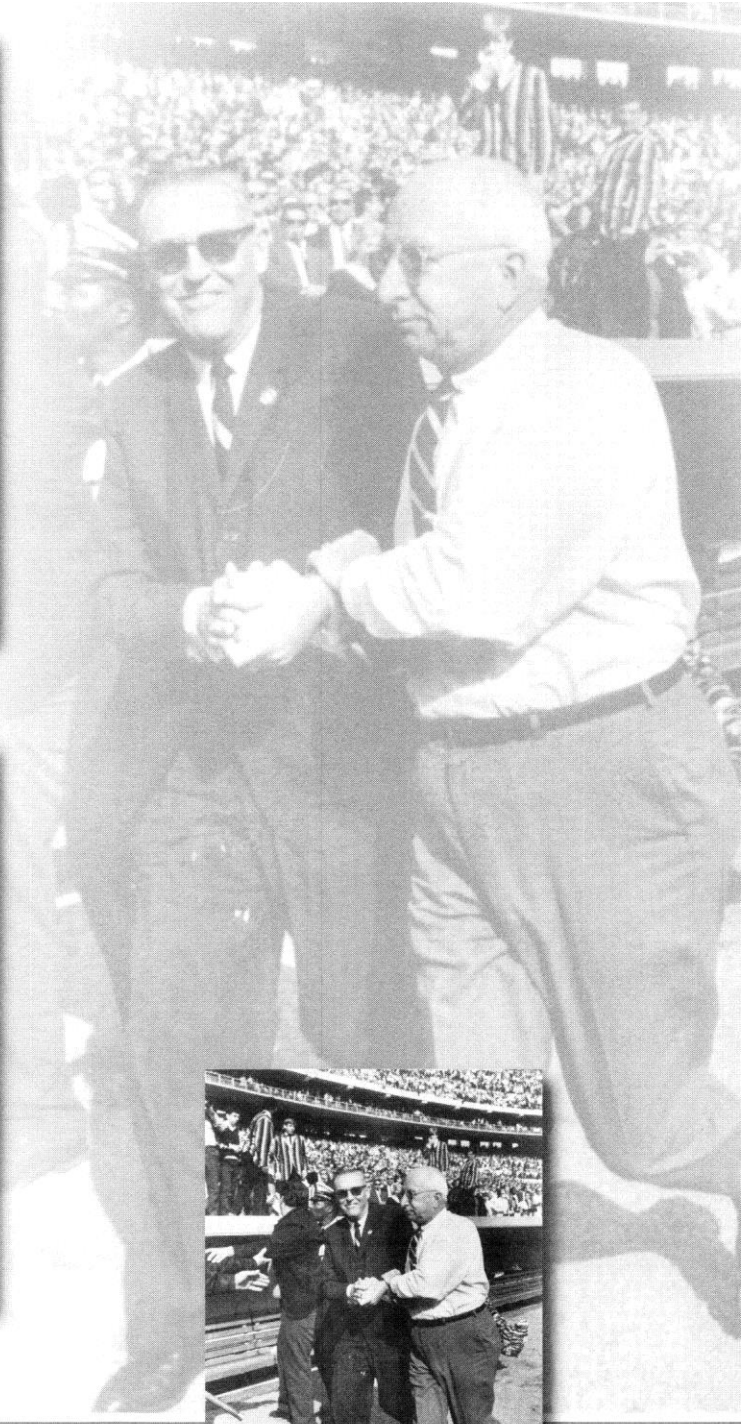
C John Fetzer and Mayo Smith (possibly after World Series win)



C



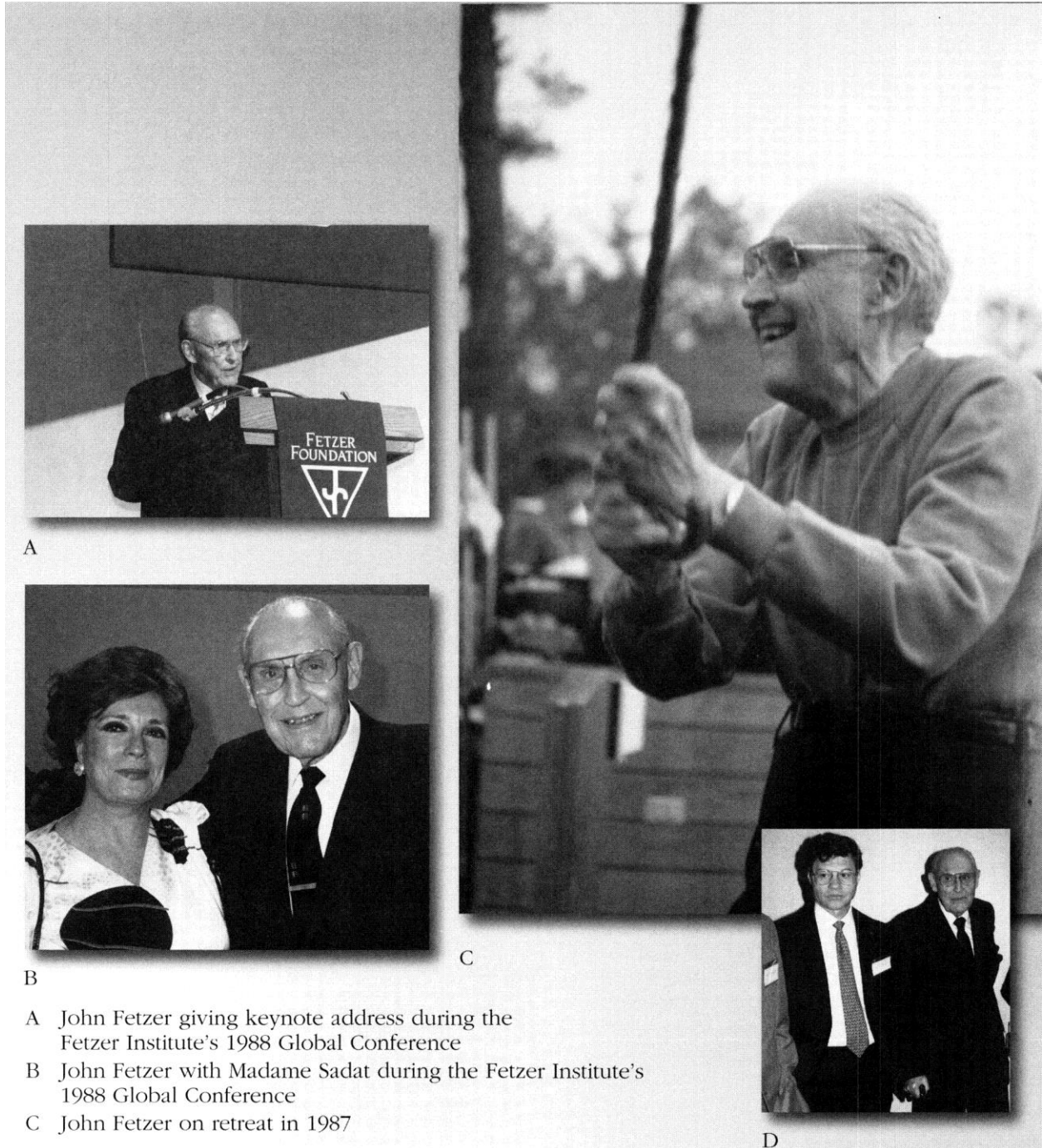
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E

D John Fetzer posing with the 1968 World Series trophy

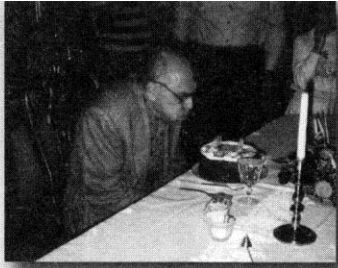
E John Fetzer leaving Busch Stadium after 1968 World Series win



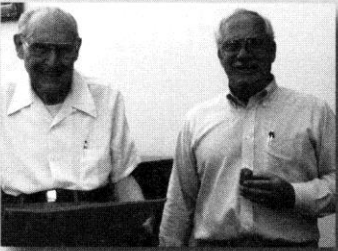
- A John Fetzer giving keynote address during the Fetzer Institute's 1988 Global Conference
- B John Fetzer with Madame Sadat during the Fetzer Institute's 1988 Global Conference
- C John Fetzer on retreat in 1987



D John Fetzer with Tom Monahan at a 1987 Domino's board meeting held at the Fetzer Institute  
 E John Fetzer in his office at Tiger Stadium  
 F John Fetzer and Sparky Anderson during the Tigers' visit to the Fetzer Institute in 1988  
 G John Fetzer with Bruce and Darby Fetzer at a Rock Ceremony during 1988 at the Fetzer Institute



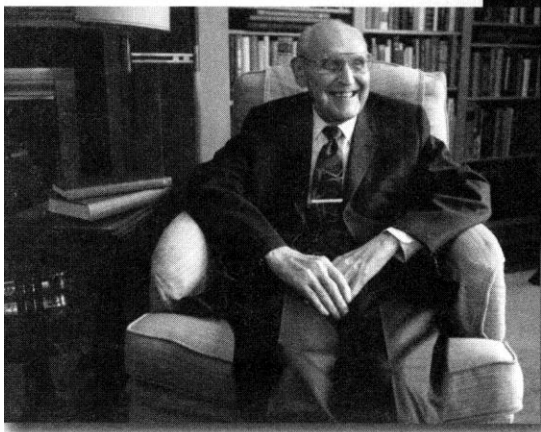
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A John Fetzer celebrating a birthday

B John Fetzer with Fred Hunt at a Rock Ceremony during 1988 at the Fetzer Institute

C John Fetzer attending a Halloween party at the Fetzer Institute in 1989



F

D John Fetzer sitting in the Rhea House library in 1990

E John Fetzer accepting the August Bush Award for Meritorious Service to Baseball in 1981

F John Fetzer attending the 1990 Hologram Dedication at the Fetzer Institute



A



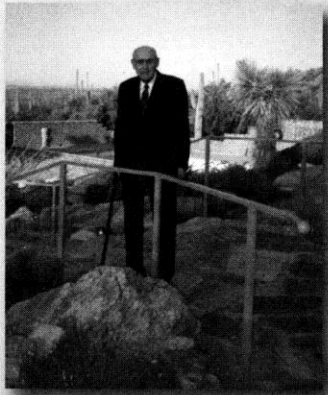
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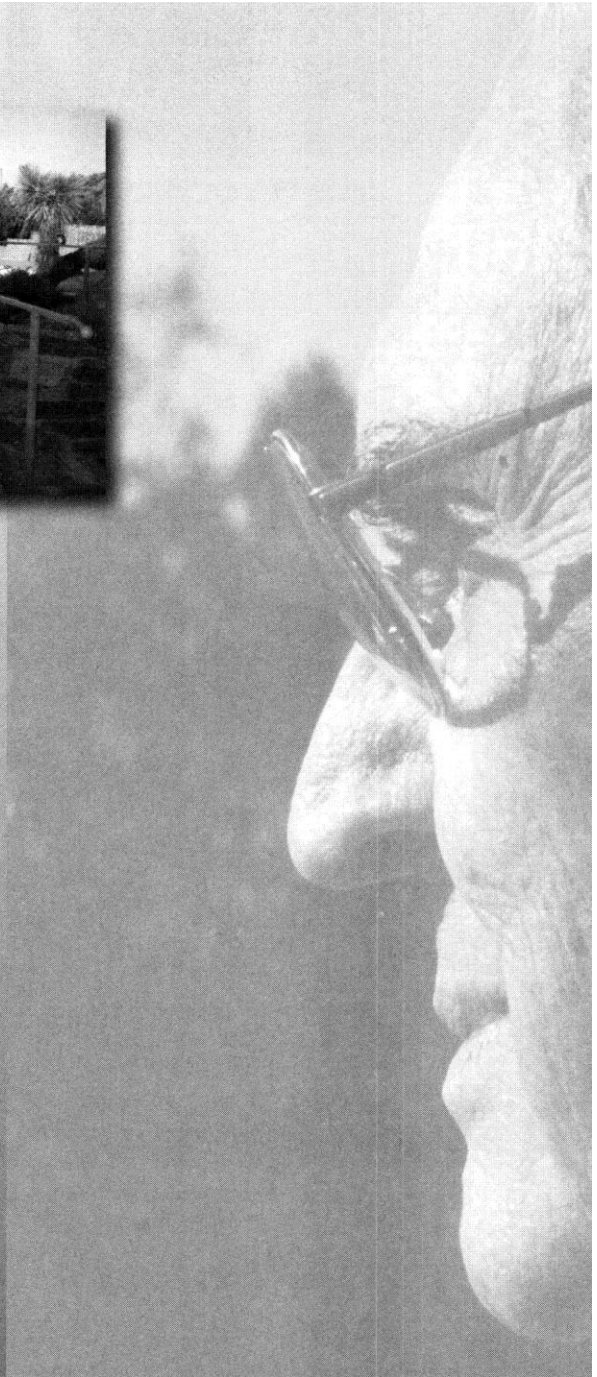
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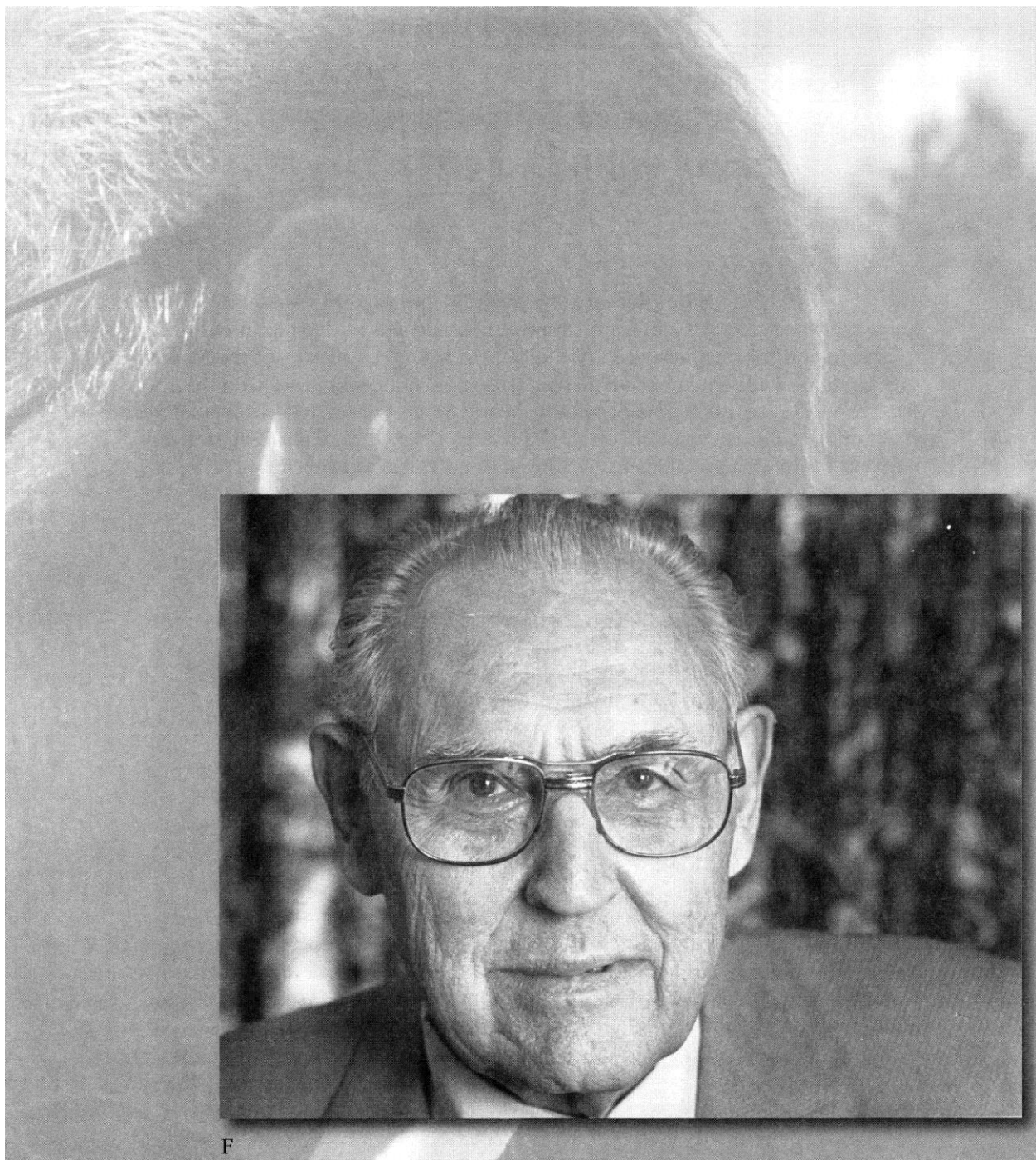


E



D





A John Fetzer in his office at the Fetzer Institute

B John Fetzer standing in the atrium at the Fetzer Institute

C John Fetzer standing outside the main entrance at the Fetzer Institute

D John Fetzer at the Tucson ranch

E Profile of John Fetzer

F John Fetzer

# The Legacy of John E. Fetzer

**When he died** in February 1991, John Fetzer was well-known in western Michigan for his innovative business leadership in radio and television and for his ownership of the Detroit Tigers. Loyal fans of the Motor City ball club will remember Mr. Fetzer as owner of the team that won the 1968 American League Pennant and the World Series. Historians of baseball are also familiar with Fetzer's role on the Executive Council of Major League Baseball and his innovative plans for sharing the revenues derived from televising Major League Baseball with teams located outside of the lucrative television markets.

Except for those interests that attracted public attention—radio, television and baseball—few know about John Fetzer's spiritual interests or the scientific research he conducted and sponsored. He was a very private person with a compartmentalized life that he selectively shared with others. John Fetzer captured the essence of his complicated life when he told a colleague that anyone writing his biography should entitle it "The Man with Nine Lives," adding, "No one knew about more than one of them."

Fortunately John Fetzer had a sense of history and kept meticulous records relating to his life from his early childhood. As a youth, his brother-in-law Fred Ribble introduced him to the wireless and the Detroit Tigers. In his teens, his enthusiasm for the wireless (i.e., radio) led him to establish contact with Purdue University faculty and students working in radio.

In 1923, John Fetzer inaugurated his broadcasting career when he designed, built and operated a radio station at Emmanuel Missionary College in Berrien Springs, Michigan. John Fetzer met Rhea Yeager at the college and they married upon her graduation in 1926. Together they shared the challenges of starting a new radio station in Kalamazoo during the Great Depression decade of the 1930s. For several years in the 1930s when Mr. Fetzer was in Washington, D.C., Rhea successfully managed their business and served as Program Director. The task of operating a radio station during the Great Depression and developing a broadcasting empire that over the years included television, cable television and closed-circuit music transmission is carefully documented in his archives.

Extensive records exist of John Fetzer's interest in baseball, starting from childhood when he followed the exploits of Ty Cobb and the Detroit Tigers over the wireless, to his adult years when he acquired sole ownership of the Detroit team. The weekly reports he received from

Jim Campbell, the Tigers' General Manager, provide one of the most thoroughly extant accounts of America's national pastime.

John Fetzer also had a keen interest in family history. He initiated his genealogical work in the late 1930s, pursuing his research with a passion. The results of these efforts were two books, *One Man's Family: A History and Genealogy of the Fetzer Family* (1964) and *The Men from Wengen and America's Agony* (1972).

In addition, Mr. Fetzer preserved records relating to his interest in parapsychology and spirituality. At an early age, he had several spiritual experiences that influenced his later life. He recalled that when he began his career in radio at the age of 18 he "started to see a link between engineering and spiritual philosophies" and he began a search for "everything I could find on the subject." Subsequently, as a student at Purdue University, he became acquainted with the work of inventor and scientist Nikola Tesla and his studies on "energy radiation."

As a young man, John Fetzer remained bedridden for nearly a year with influenza. During this confinement period he made the commitment that "If I were permitted to live, I would devote my life to the spiritual life of the Creator." He kept his promise, and during the next 73 years of his life he searched to find a formula to bring about a balance between the physical, the emotional, the mental and the spiritual forces in nature.

In 1954, his studies, experiences and beliefs led him to establish the John E. Fetzer Foundation to provide grants "for religious, charitable, scientific, library and/or educational purposes." Nearly 20 years later, the minutes of the Board of Trustees describe in detail John Fetzer's analysis of 80 U.S. educational institutions offering courses in parapsychology. His visits to many of these institutions reveal a continuing interest in Tesla's concept of energy radiation. In the mid-1980s, funds from the sale of the Detroit Tigers and his broadcasting empire increased the Foundation's financial resources, resulting in the expansion of programs and construction of an administrative headquarters that opened in 1989.

The historical chronology consolidates facts found in the personal papers of the Fetzer family, the official records of the Fetzer Institute, published records and a series of interviews conducted with individuals who knew John and Rhea Fetzer.

Philip P. Mason  
Distinguished Professor of History  
Wayne State University



The interests that shaped John Fetzer's life shape the mission and program of the Institute. The Institute contributes approximately \$15 million each year in support of research, education and service projects that explore the interface of mind and spirit with action and service in the world.

*"As we go through my life story, you're going to find that the word 'search' is one of the most paramount activities of my life. The evolutionary search that led to pioneering into things that nobody else had ever done before... my interests led me to go do that thing because I was curious to know."*



- **John Earl Fetzer born** to John Adam Fetzer and Della Frances (Winger) Fetzer in Decatur, Indiana. 1901
- **Rhea Yeager born** to Dr. William Nelson Yeager and Leona Maude (Lawrence) Yeager in August, Michigan.
- **Marconi sends first transatlantic wireless transmission** (radio signals) across the Atlantic, between Cornwall and Newfoundland.
- **Wright Brothers flight** at Kitty Hawk. 1903
- **Lee de Forest invents** the three-element vacuum tube. 1906
- **John Fetzer acquires a telegraph** and learns Morse Code from Fred Ribble. 1911
- **John Fetzer has first "religious" experience**, a vision of his "holding onto the feet of Jesus Christ Who shared the message 'I will always be with you.'" 1912
- **John Fetzer builds his first wireless receiver/transmitter** with help from his brother-in-law, Fred Ribble. 1913
- **Fetzer and Ribble first hear music** over the air. 1914
- **Fetzer establishes contacts with Purdue University** faculty and students working in radio stations.
- **Alexander Graham Bell demonstrates telephone** with call from New York to T.A. Watson in San Francisco. 1915
- **Albert Einstein introduces his general theory of relativity.** 1916
- **Tuners added to radios.**
- **For security purposes, the U.S. banned the use of all wireless (radio) transmitting and receiving equipment.**
- **U.S. enters World War I**, later declares war on 1917

Germany.

• **Influenza pandemic results in 196,000 U.S. deaths.** In Detroit, Michigan, theaters, churches and schools close for October. 1918

• **John Fetzer is stricken with influenza** and spends nine months in bed. "I made a commitment... that if I were permitted to live, I would devote my life to the spiritual work of the Creator."

• **Fetzer receives license for general amateur radio station.** 1919

• **John Fetzer graduates from West Lafayette High School** with letters in baseball, basketball and track. 1921

• **Use of quartz crystals keeps radio signals from "wandering."**

• **First radio broadcasts of police calls,** World Series, heavyweight championship fights, religious services and weather reports.

• **John Fetzer attends wireless classes at Purdue University,** studying the work of Thomas Edison and Nikola Tesla, which later fuels his interest in the links between the physical, mental and spiritual worlds.

• **John Fetzer receives license as commercial radio operator,** first class. 1922

• **John Fetzer moves to Berrien Springs, Michigan,** to establish radio station and enrolls in Emmanuel Missionary College.

• **John Fetzer designs and builds first radio station** in Southwest Michigan, KFGZ. 1923

*"As I experimented and studied more of Tesla's work, I recognized that there are energy waveforms in the physical world. And I began to wonder if there were other, more subtle waveforms that we can't see with our eyes."*

• **John Fetzer meets Rhea Yeager** in college chapel where she is to perform in a musical program. 1924

• **John Fetzer attends meetings** at Camp Chesterfield sponsored by Indiana Association of Spiritualists.

• **Radio Lighthouse Music Makers,** an eight-piece orchestra featuring Rhea Yeager on cello, performs exclusively for KFGZ.

• **Fetzer travels to Europe** for a month's study of radio stations. 1925

• **John Fetzer marries Rhea Yeager** at Vincent Hotel in Benton Harbor, Michigan. They honeymoon in Berrien Springs, Kalamazoo, Holland, Ludington and Wisconsin Dells. 1926

• **Fetzer graduates** from National Radio Institute.

• **U.S. Radio Act** proclaims public ownership of the 1927

airwaves.

- **Al Jolson stars in *The Jazz Singer***, the first popular “talkie” movie.
- **John Fetzer graduates** from Emmanuel Missionary College. Chosen as class orator at graduation ceremonies and becomes President of Alumni Association. Yearbook describes him as “a silent thinker who combines modesty with brilliance.”
- **Fetzer teaches Radio Transmission** at Emmanuel Missionary College until 1929.
- **Detroit Tiger games first broadcast** over radio.
- **Stock market plunges**, marking beginning of Great Depression. 1929
- **Automobiles are equipped with radios.**
- **John Fetzer enrolls at University of Michigan** to study modern physics and higher mathematics.
- **The “Golden Age” of radio begins in the U.S.** 1930
- **Lowell Thomas begins first regular network newscast.**
- **John Fetzer purchases WEMC** from Emmanuel Missionary College for \$5,000. Changes name to WKZO.
- **WKZO moves** from Berrien Springs to Kalamazoo. 1931
- **Franklin Delano Roosevelt elected** to first of four presidential terms. His inaugural address reminds listeners “the only thing we have to fear is fear itself.” 1932
- **John Fetzer receives Master Mason status** at Anchor Masonic Lodge, Kalamazoo, Michigan. 1933
- **Federal Communications Act** regulates radio broadcasting, telephone and telegraph industries. 1934
- **One-half of all U.S. homes have radio.**
- **Television invented** and introduced at Olympics in Germany. 1936
- **Fetzer elected Vice President of Michigan Association of Broadcasters.**
- **Fetzer’s annual salary of \$9,000 decreased** to \$6,000 because of the Great Depression. 1938
- **Fetzer elected to Board of Directors** of the National Association of Broadcasters through 1946.
- **WKZO wins landmark “590 Case”** from Federal Communications Commission. Granted nighttime broadcasts with directional antenna. Ruling allowed 3000–5000 additional radio stations to go on air.
- **Radio drama “War of the Worlds,”** produced by Orson Welles, causes panic in U.S.
- **Commercial television broadcasts begin** in New York City with broadcast of baseball and football games and prize fights. 1939

- **WKZO extends coverage to 18 hours a day.** Programs include Tiger baseball, “The Helen Hayes Theatre,” “The Kate Smith Hour,” “Lux Radio Theatre,” and “Amos ’n’ Andy.” 1940
- **Japanese bomb Pearl Harbor.** U.S. enters WWII. 1941
- **The Federal Communications Commission sets U.S. TV standards.**
- **John Fetzer appointed Assistant Director of Censorship for Broadcasting** by President Roosevelt. 1944
- **Germany surrenders.** Japanese sign formal surrender aboard battleship Missouri. 1945
- **General Eisenhower approves appointment of John Fetzer** and other distinguished journalists and broadcasting executives to conduct National Association of Broadcasting inspection tour of radio stations in Europe.
- **The transistor is invented** and replaces vacuum tubes in radios. 1947
- **Detroit Tigers games first broadcast on television.**
- **Network TV appears in U.S.** 1949
- **Fetzer Broadcasting granted license for television station** in Kalamazoo and assigned Channel 3.
- **WKZO-TV Channel 3 goes on the air.** 1950
- **Rhea Fetzer named Director of Senior Citizens Fund of Kalamazoo.** Retains post until 1979.
- **There are 13.5 million television sets** in use, compared to 95 million radios.
- **John Fetzer becomes first Chair of Television Code Review Board** of the National Association of Radio and Television Broadcasters. Serves until 1955. 1952
- **Fetzer joins journalists touring Europe and Middle East** to assess postwar situation and meets with Marshal Tito, King Paul and Queen Frederika of Greece, the Shah of Iran, Charles de Gaulle, and Pope Pius XII.
- **Fetzer chairs CBS Radio Business Standards Committee.**
- **Korean War ends.** 1953
- **Fetzer Broadcasting purchases KOLN-TV** in Lincoln, Nebraska. Two stations donated to University of Nebraska in 1954.
- **Polio vaccine developed by Dr. Jonas E. Salk.** 1954
- **U.S.S.R. launches Sputnik satellite.**

- **John E. Fetzer Foundation established** to give grants for religious, charitable, scientific, library and/or educational purposes.
- **Fetzer elected Trustee of Kalamazoo College.** Serves until 1976.
- **Radio sets outnumber daily newspapers** worldwide.
- **Rosa Parks' refusal to relinquish her bus seat sparks the U.S. civil rights movement.** 1955
- **Fetzer visits Radio Free Europe facilities in** West Germany and Austria. 1956
- **Fetzer organizes 11-man syndicate and purchases Detroit Baseball Company,** becoming one-third owner and Chairman of the Board of Directors.
- **Fetzer purchases six acres** at 590 W. Maple in Kalamazoo for "Broadcast House."
- **Elvis Presley first appears** on the "The Ed Sullivan Show."
- **John Fetzer named to American League Radio and Television Committee.** 1957
- **Fetzer awarded honorary Doctor of Laws degree** from Western Michigan University for his pioneering in mass communications. 1958
- **Fetzer forms John Fetzer Music Corporation** and acquires Muzak franchise for outstate Michigan.
- **Rhea Fetzer elected President of the Kalamazoo Family Service Center.**
- **Federal Communications Commission approves FM stereo broadcasting** and spurs FM development. 1961
- **WJFM,** Fetzer's station in Grand Rapids, Michigan, world's most powerful FM station.
- **Briggs Stadium in Detroit renamed Tiger Stadium.**
- **John Fetzer becomes sole owner of Detroit Tigers.**
- **John Fetzer tours South America** to create programs of mutual interest to broadcasters in North and South America. 1962
- **Fetzer receives Muzak's Golden Ear Award** for "clearly distinguished achievements in public service affairs."
- **The Fetzers accompany Detroit Tigers** on exhibition tour of Japan and also visit Hong Kong, the Philippines, Bangkok, Calcutta, Cairo, and Italy.
- **Fetzer is sole owner, Chairman and President of Detroit Tigers baseball club.**

- **John F. Kennedy assassinated.** 1963
- First use of artificial heart during surgery** by Dr. Michael DeBakey.
- **John Fetzer elected Chair, American League Baseball Television Committee.**
- **John Fetzer publishes *One Man's Family: A History and Genealogy of the Fetzer Family*.** 1964
- **The Beatles appear on "The Ed Sullivan Show."** Beatlemania hits the United States.
- ***The Life and Teachings of the Far East* by Baird Spalding profoundly impacts the philosophical and spiritual interests of John Fetzer.** 1965
- **Racial tensions hit a high in the summer;** 1967  
race riots break out in 125 U.S. cities, including Watts, Detroit, Cleveland, and Newark, New Jersey.
- **Martin Luther King, Jr. assassinated.** 1968
- **Detroit Tigers win World Series against St. Louis Cardinals.**  
*"Unless teamwork starts at the top, it never will show itself on the field. The accomplishment of 1968 is the result of seven years of toil and sweat. I want to extend my thanks and appreciation to our entire organization, including those unsung heroes, the scouts and the farm club managers."*  
1969
- **John Fetzer writes *The Men from Wengen and America's Agony*, a history of the maternal side of his family.**
- **Apollo 11 lands on moon.** Neil Armstrong and Edwin "Buzz" Aldrin, Jr. touch down on moon in lunar module.
- **John Fetzer coroneted a Sovereign Grand Inspector General, 33<sup>o</sup> Mason.** Made honorary member of Supreme Council.
- **The New York Mets win the World Series.**
- **John Lennon marries Yoko Ono.**
- **Charles de Gaulle resigns as President of France.**
- **John Fetzer receives National Association of Broadcasters Distinguished Service Award,** the highest award of the broadcasting industry.
- **At Max Yasgur's 600-acre dairy farm, the Woodstock Music and Art Festival** draws a crowd of nearly 500,000.
- **U.S. President Richard Nixon institutes draft lottery** for Vietnam War, the first military draft since World War II.
- **CompuServe, the first commercial online**

service, is established.

- **The film *Easy Rider* is released** in movie theaters across the country.
- **U.S. announces one-megaton nuclear bomb test** in the Aleutian islands off of Alaska.
- **John Fetzer travels to Japan** and meets with researchers working in parapsychological fields. 1971
- **Rhea Fetzer first woman elected to the board of the Kalamazoo Foundation.**
- **In addition, Rhea serves on boards** of Kalamazoo Community Chest, Kalamazoo Symphony Society, Senior Citizens Fund, and Kalamazoo Council of Social Agencies.
- **John Fetzer publishes *The Men from Wengen and America's Agony*.** 1972
- **Fetzer a delegate of U.S. State Department,** Japanese-U.S. Television Treaty.
- **Fetzer awarded honorary Doctor of Laws degree (LLD),** Kalamazoo College.
- **John Fetzer contacts and visits institutions sponsoring scientific research in parapsychology** to determine nature and extent of research being done in the field. 1973
- **John Fetzer meets Apollo 14 astronaut Edgar Mitchell** and pursues mutual interests in parapsychological phenomena. Elected to board of Institute of Noetic Sciences founded by Mitchell and dedicated to the exploration of "inner space." 1974
- **John E. Fetzer Foundation trustees pass resolution** to support "educational programs, retreats, and credit and noncredit seminar courses relating to parapsychology."
- **Fetzer tours Europe visiting parapsychological center** in England, Spain, Germany and France.
- **John Fetzer introduces transcendental meditation program** to Detroit Tigers' team members. 1975
- **Study of *A Course in Miracles*,** published by the Foundation for Inner Peace, greatly influences Fetzer. 1976
- **Fetzer issues John E. Fetzer Foundation 1,450 shares in John E. Fetzer, Inc.,** valued at \$3,480,000.
- **John Fetzer sells Tiger Stadium** to City of Detroit for \$1 in exchange for 30-year lease. 1977
- **Fetzer receives honorary engineering degree from Lawrence Institute of Technology.** 1979
- **CNN 24-hour news channel begins** 1980

**broadcasting.**

• **Broadcast Pioneers Banquet in Kalamazoo** 1981  
recognizes Fetzer Broadcasting's 50 years in the community.

• **Fetzer accepts Golden Mike Award** on behalf of WKZO from Broadcast Pioneers for adherence to quality, integrity and responsibility in programming and management.

• **John Fetzer pledges one million dollars** to Western Michigan University for new business center.

• **John Fetzer Award for Meritorious Services to Baseball** established by the Milwaukee Brewers.

• **John Fetzer hosts the Monday Night Group**, a study group focused on envisioning the mission and activities of the Institute.

• **Western Michigan University's John E. Fetzer Business Center dedicated.** 1983

• **John Fetzer sells Detroit Tigers Baseball Club** to Tom Monaghan for 53 million dollars; remains with organization as Chairman of the Board and stockholder until 1989.

• **Establishes Pro Am Sports System (PASS)**, a cable sports network.

• **World Wide Web (i.e., Internet) emerges.**

• **Harriet Fetzer Ribble dies.** 1984

• **John Fetzer inducted into Michigan Sports Hall of Fame.**

• **Detroit Tigers defeat San Diego Padres** to become World Series Champions.

• **Fetzer receives Baseball Commissioner's Executive Award for Excellence in Baseball.**

• **Fetzer sells Fetzer Communications** 1985  
(television properties).

• **Fetzer establishes John Fetzer Energy Medicine Institute**, Phoenix, Arizona.

• **Fetzer suffers mild heart attack.**

• **Fetzer sells PASS sports network.** 1986

• **Fetzer listed in *Forbes Magazine*** as one of the 400 wealthiest people in the U.S.

• **Fetzer sells Fetzer Cablevision.** 1987

• **John Fetzer and Jean Yawkey of Boston Red Sox help fund a major expansion** of the National Baseball Hall of Fame.

• **Rhea Maude Fetzer dies at age 86.** 1988

• **Fetzer Foundation sponsors Helping Heal the Whole Person and the Whole World**, a conference with 1,000 attendees from 38 countries. Speakers include Norman Cousins, Jehan Sadat, Bernie

Siegel, Laurence Rockefeller, and John Fetzer.

• **Dedication of Fetzer administration building.**

*"We must have the understanding of body, mind and spirit and we must have balance of the physical, emotional, mental and spiritual in order that we might fully find the true spiritual expression leading to complete healing."*

*"It's my hope that all of us identified with this endeavor will seriously consider what it means to go through self-examination to the extent of seeking soul awareness."*

• **Fetzer sells remaining interest in Fetzer Broadcasting Services.** 1989

• **John Fetzer promulgates a position paper addressing the mission of the Institute.**

*"It supports and provides research, education and service designed to discover and enhance the integral relationships of the physical, mental, emotional and spiritual dimensions of experience which foster human growth, action and responsible improvement of the human condition."*

• **John E. Fetzer dies at age 89** on February 20. 1991

## About the Fetzer Institute

**The Fetzer Institute** is a private operating foundation whose mission is to foster awareness of the power of love and forgiveness in the emerging global community. The Institute believes that to address the critical issues facing the world, we must go beyond political, social and economic strategies to the psychological and spiritual roots of these issues.

Inspired by the vision of its founder and benefactor, John E. Fetzer, the Institute's guiding purpose is to awaken into and serve Spirit for the transformation of self and society, based on the principles of wholeness of reality, freedom of spirit and unconditional love.

The Institute is located in Kalamazoo, Michigan, where Mr. Fetzer spent much of his life as a pioneer in radio and as a spiritual visionary. He once characterized the purpose of the Institute when he said, "During my life, I've known many people who were successful primarily because they showed loving concern for others... They acted in a loving manner and changed their little corner of the world by doing so. I think that love is the core energy that rules everything."

The Institute believes that solving the challenges of today's world is best accomplished

by integrating the inner life of mind and spirit with the outer life of action and service in the world. This is the “common work” of the Fetzer Institute community and the emerging global culture.

The intent of program work at the Institute is to reveal, inspire and serve the global awakening that is turning the tide of our times from fear and violence to love and forgiveness.

With this in mind, the Institute’s program areas are designed:

- to bring the transformative power of love and forgiveness into the center of our individual and collective lives through programs that support individual and community transformation.
- to explore the complementary paths of science and spirituality for a more complete understanding of the foundations of love and forgiveness through programs that strengthen the common inquiries of science and spirituality.
- to give visibility and voice to a global awakening of love and forgiveness through programs that deepen and expand communications and outreach.

For more information about the Fetzer Institute, please visit [www.fetzer.org](http://www.fetzer.org).

## About the John E. Fetzer Memorial Trust

Mr. Fetzer also created the John E. Fetzer Memorial Trust as an endowed private foundation to help guide the Fetzer Institute and to support and disseminate the vision of John E. Fetzer.

## About *America’s Agony*

John E. Fetzer’s essay *America’s Agony* was written in 1969. It is a timeless statement of the perils of approaching life from a secular viewpoint. John Fetzer believed that awareness of Spirit must be fully integrated into our individual and collective actions. The Fetzer Memorial Trust is reprinting our founder’s essay because our times cry out for an approach that integrates Spirit.

## About Jacob Needleman

Jacob Needleman is a professor of philosophy at San Francisco State University and the author of many books, including *The American Soul*, *The Wisdom of Love*, *Time and the Soul*, *The Heart of Philosophy*, *Lost Christianity*, *Money and the Meaning of Life* and, most recently, *Why Can't We Be Good?* In addition to his teaching and writing, he serves as a consultant in the fields of psychology, education, medical ethics, philanthropy, and business and has been featured on Bill Moyers' acclaimed PBS series *A World of Ideas*. His most recent book, *Why Can't We Be Good?* was published by Penguin/Tarcher in January, 2007.

# Appendix

The essay *America's Agony* was originally published as part of a Wenger family history that John Fetzer wrote in 1969. In the original essay, a number of references were made to the Wenger family in general and to the family history in particular. For this reprinted edition of the essay, we have edited out the Wenger family references to make the piece more accessible to a general readership. What follows is the text as it originally appeared in John Fetzer's book *The Men From Wengen and America's Agony*.

*Edited text, page 16,<sup>2</sup>:*

As this story began in a time of political and religious revolution, so the prospect for continued revolt, lasting another half-century, is indicated in 1969 as the temper of our times. Henry Wenger and Christian Wenger, our two brothers from Switzerland, were exiled because they repudiated long-established doctrines born out of bitter antipathies engendered by a period of fervid religious dissention. They sought peace and tranquility in a new land which guaranteed that the freedoms they espoused would find fertile soil. There was clear indication that they and their children, and the generations that were to follow, would find such an environment.

As for Christian Wenger, his was the opportunity to help convert a wilderness into a garden and at the same time practice the tenets of a religious conviction that was soul-satisfying. His oldest son, John Henry Wenger, Sr., for a time continued to enjoy the fruits of the land and of the spirit that had been planted by his father. Long years after Christian Wenger had been laid to rest in the Wenger family burying ground in Upper Leacock Township of Lancaster County, the new country began to develop unrest that soon led to revolt.

Henry Wenger, Sr., due to force of circumstances, was a soldier in that conflict which continued the revolutionary theme his father had experienced in the Old World.

It must be remembered that in that conflict the shoeless, ill-fed and poorly equipped American army, including Henry Wenger's 10th militia, met a series of reverses in 1777.

*Edited text, page 20,<sup>4</sup>*

It is highly probable that we have passed through the first two stages, which involved

many Wengers, and that we presently are in the third stage.

*Edited text, page 22,<sup>5</sup>*

The beginning illustration, wherein members of the Wenger clan and vast members of the like-minded people fought to break the chains of bondage, showing spiritual faith and courage, finds its likeness in Rome.

*Edited text, page 22,<sup>6</sup>*

If we respond to the call, as did many of our forefathers, including the Wengers, then we shall meet the test of time.

*Edited text, page 24,<sup>7</sup>*

## Wenger Participation

May we say, parenthetically, many Wenger people have been identified with the action, wherever it has been found. I seriously suspect many of them will be in the forefront of the existing struggle. Let us hope that their participation will be with honor and distinction.

It is my hope that the young Wenger people, who are caught up in the generation gap, will find a degree of meaning to themselves in this family history.

...Perhaps a visit to Wenger localities of the past would do much to reduce this “hang-up.” A well-organized trip to Wattenwil, Thurnen, Blumenstein, Mettliegen, Martisegg, Uetendorf, Buchholterberg, Huberhof or Zweibrucken would expose them to many warmhearted people. The thrill of visiting the home sites of many of our ancestors, where a stable society still exists, with the preservation of many of the ancient landmarks, wholly and totally transcends our distorted environment of today.

In all of these places are to be found many Wenger cousins whose demeanor is a photocopy of our sires—beautiful, considerate people, who still carry an inborn heritage of hundreds of years.

If the young of today could know and feel the spirit of our forefathers as radiated from

these present-day relatives in Switzerland and Germany, they could not help but know that our fathers are listening with compassionate concern for the world today. We can only express a sincere desire that the young of our clan will shake the shackles of a distorted discipline and find some degree of pride in the noble achievements of their sires.

*Edited text, page 54,<sup>8,9</sup>*

## Terminus Ad Quem

It is hoped that within the next 200 years enlightened members of the Wenger family will want to update this history. From the present, we have looked with honor at much of the tradition born out of the Wenger past. In all probability future Wenger historians will not neglect traditionalism but will add to that record the value of change. That record will, among other things, reveal a change from ritual to relevance and from authority to participation.

....I am sure the record will show that members of the clan will have made continuing contributions toward the solution of environmental problems, both scientific and spiritual, and that peace on earth will have been achieved as a spiritual legacy of Christian Wenger who came to these shores in 1718.

The Wengers have been found on many paths to Eternity. The Path contained herein is a necessary course for those Wengers and a large cross section of mankind who have been cut adrift, seeking their identity.

## Additional Resources

The Fetzer Institute has in its archives press articles about John Fetzer, as well as many of his speeches, memos and statements. In addition, there is an archive of many of his personal artifacts, including home movies, audiotapes, videotapes, photographs, archival documents and oral histories from people who knew and worked with John. These artifacts include many items related to broadcasting and baseball.

Below we have listed some key titles for further reading.

## Books Written by John Fetzer

*One Man's Family History: A History and Genealogy of the Fetzer Family* by John E. Fetzer.

Ann Arbor, MI: Ann Arbor Press, Inc., 1964.

*The Men From Wengen and America's Agony: The Wenger-Winger-Wanger History, Including Christian Wenger, 1718* by John E. Fetzer. Kalamazoo, MI: John E. Fetzer Foundation, 1972.

## Books Written about John Fetzer

*John Fetzer, On a Handshake: The Times & Triumphs of a Tiger Owner* by Dan Ewald.

Foreword by Al Kaline. Detroit, MI: Wayne State University Press, 2000.

*John Earl Fetzer: Stories of One Man's Search* by Carol Hegedus. Kalamazoo, MI: Fetzer Institute, 2004.

## Key Books Read by John Fetzer

In the Fetzer Institute archives are over 200 personal books which belonged to John Fetzer.

Below we have listed a few key titles.

*Holy Bible*

*The Aquarian Gospel of Jesus the Christ* by Levi Dowling. Kempton, IL: Adventures Unlimited Press, 1997.

*A Course in Miracles, 2nd edition* by the Foundation for Inner Peace. New York: Viking Adult, 1996.

*The I Am Discourses* by Saint Germain. Chicago, IL: St. Germain Press, 1987.

*Johannes Kepler and the New Astronomy* by James R. Voelkel. New York: Oxford University Press, 1999.

*Path of the Masters* by Julian Johnson. Punjab, India: Radha Soami Satsang Beas Publishers, 1985.

*Staff of the Shepherd* by Jim Gordon. Austin, TX: Inner Light Ministries, 1992.

*The Transcendental Meditation TM Book: How to Enjoy the Rest of Your Life* by Denise Denniston. New York: Warner Books, 1975.

*Unfinished Autobiography of Alice A. Bailey* by Alice A. Bailey. New York: Lucis Publishing

Co., 1970.

*The Urantia Book* by Urantia Foundation. Chicago, IL: Urantia Foundation, 2000.

*Walking With the Lord* by John-Roger. Los Angeles: Mandeville Press, 1991.